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OUTLINES
OF THE
WORLD'S HISTORY

ANCIENT, MEDIÆVAL, AND MODERN

WITH SPECIAL RELATION TO
THE HISTORY OF CIVILIZATION AND THE PROGRESS
OF MANKIND

BY

EDGAR SANDERSON, M.A.

Late Scholar of Clare College, Cambridge, Author of "A History of the British Empire"

PART II
HISTORY OF GREECE AND ROME



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SECTION II.

HISTORY OF GREECE.

INTRODUCTION.

1. The part played by Greece in the great drama of Universal History makes her a connecting link between East and West, the Asiatic and the European, the enslaved and the free. Grecian history is one of the greatest phases of the question between East and West, alive in the politics of the present day, when the recovery of Constantinople for Europe is a great matter for European diplomacy.

Transition from Oriental to Grecian history.

2. A rapid review of the stream of Greek history from the earliest times, including a period legendary in detail, but having a basis of fact, will enable us to judge of the place of Greece in history, and the vital connection existing between the ancient and modern worlds. The story of the war of Troy, embellished by poetry with marvels, is a legendary version of some part of the contest between East and West. After this comes the colonial period, when the Greek makes inroads on the commercial dominion of Phœnicia and a part of Asia practically becomes Europe by the settling of Greek cities on the coasts of Asia Minor. Then the powers of the East, embattled by Persia, advance in their turn. Asiatic Greece is conquered, European Greece is threatened, and at last has to fight for life on her own soil. By sea and by land Greece is triumphant, and the future of civilization is settled. Whatever the fate of Europe is to be she is not to be handed over to the grasp of Oriental despotism, but is to be left to struggle forward in a career uninfluenced by Eastern control. Then Greece, after reaching the highest point of culture in art and literature, is weakened by internal dissensions, and loses ground both in East and West. Her old foe, Persia, regains some of her former power on the sea-board of Asia Minor; in the West, Greek dominion is lessened by the rising power of Carthage and Rome, and the last effort of Greece for political dominion there fails when the phalanx of Pyrrhus succumbs to the Roman legion. Then the Macedonian king, Alexander the Great, reconquers the East and spreads Greek culture and an artificial Greek nationality over a large part of the world. Into this new Greek world Rome forces her way, and at once secures

Course taken by Grecian history.

political supremacy. Rome, however, never supplants the tongue and culture of Greece, but largely accepts them herself until much of her own power is transferred to a Greek city, Constantinople. Hence, at the revival of learning, the products of the old Greek mind come forth to transform the Western world.

CHAPTER I

PRELIMINARY SKETCH.

1. On this subject some observations have been already made in the introduction to this book (page 3). The interest of the great story of ancient Greece is really inexhaustible. It has been well said that "of all histories of which we know so much, this is the most abounding in consequences to us who now live. The true ancestors of the European nations are not those from whose blood they are sprung, but those from whom they derive the richest portion of their inheritance. The battle of Marathon, even as an event in English history, is more important than the battle of Hastings. If the issue of that day had been different, the Britons and the Saxons might still have been wandering in the woods. The Greeks are also the most remarkable people who have yet existed." This high claim is justly made on the grounds of the power and efforts that were required for them to achieve what they did for themselves and for mankind. With the exception of Christianity, they were the beginners of nearly everything of which the modern world can boast.

2. By their own unaided exertions they, alone among the nations of the earth, emerged from barbarism. It was they who originated political freedom and first produced an historical literature, and that a perfect one of its kind. The same wonderful race rose to the height of excellence in oratory, poetry, sculpture, architecture. They were the founders of mathematics, of physical science, of true political science, of the philosophy of human nature and life. In each of these departments of skilled and systematic acquirement they made for themselves those first steps on which all the rest depend. Freedom of thought was their grand invention, and they bestowed it on the world, a heritage for all ages to come. Unfettered by pedantries or superstitions, they looked

Importance
of Grecian
history.

Intellectual
pre-eminence
of the Greeks.

the universe in the face, and questioned nature in that free, bold spirit of speculation which, for good or for ill, has worked with so powerful an effect in modern Europe. All these things the Greeks achieved in two centuries of national existence, and the twenty centuries that have passed away since the Greeks were the most gifted of the nations of the world have added little, in comparison, to human attainments and human development on the intellectual side of our nature. Such, in its extreme form, is the claim advanced for the Greeks of old. What is certain is, that, even if they received the rudiments of art and literature, and the germs of political and social organization, from Eastern nations—from Asia Minor, Egypt, and Phœnicia—they impressed a new and original character on that which they received.

3. The Greeks would not endure absolute monarchy: from constitutional kings they passed to republican institutions in an infinite variety of forms as com- Greeks con-
trasted with
Orientals. pounded in various degrees of democratic or oligarchic elements. "In literature and science the Greek intellect followed no beaten track, and acknowledged no liminary rules. The Greeks thought their subjects boldly out, and the novelty of a speculation invested it in their minds with interest, and not with criminality. Versatile, restless, enterprising, and self-confident, they presented the most striking contrast to the habitual quietude and submissiveness of the Orientals."¹ Such was the people whose history we are now to deal with in a rapid summary of their rise, their fortunes, their institutions, and their political decline and fall. We pass from the Oriental history of dynasties and barren conquests to the history of a free nation exercising, through her intellectual triumphs, an enduring dominion over Europe and the whole civilized world.

4. It has been already stated that the *Greeks* belonged to the great *Aryan* branch of the *Caucasian* race—to the Origin of the
Greek race. stock that includes all the historic nations of Europe, the *Latins*, *Teutons* or *Germans*, *Celts*, and *Slavonians*, as well as the *Persians* and *Hindoos* of Asia. The *Aryan* migration from Asia into Europe, of which we have already written (page 8), brought the forefathers of the Greeks into the farthest east of the three *Mediterranean* peninsulas. It is in the southern part of this peninsula, in the *Peloponnesus* (pel-o-pon-nē'sus) (called in modern geography the *Morea*), and in the territory

¹ Creasy's *Fifteen Decisive Battles*.

immediately north of the Peloponnesus, that we are to look, in ancient history, for the people who were strictly and truly *Greeks*, apart from the colonies which, as we shall see, were settled on various parts of the islands and coasts of the east and central Mediterranean, and of the neighbouring seas, the *Propontis* (Sea of Marmora) and the Euxine (now *Black*) Sea.

5. The name *Greece* was almost unknown by the people whom Hellas and Hellenes. we call *Greeks*, and was never used by them for their own country. It has come to us from the Romans, being really the name of a tribe in Epirus, north-west of Greece, the part of the country first known to them. The Greek writers and people called their land *Hellas*, the term meaning, however, all territory in which their own people, whom they called *Hellenes* (hel-lē'nēs), were settled. *Hellas*, therefore, included not only the Greek peninsula, but many of the islands of the *Ægean* Sea, and the coast settlements and colonies above referred to. *Hellas* was originally the name of a district in Thessaly, in northern Greece, the people of which gradually spread over the neighbouring territory, and the name was in time adopted by the other tribes.

6. Greece consisted, geographically, of many islands, and of Physical features. a peninsula much indented by bays. It was thus broken up into many small divisions, connected by the sea. There were numerous mountains in ridges, offshoots, and groups; there were plains, valleys, and small rivers. All was diversified: there was no great feature. The position and conformation of the country undoubtedly helped to render the Greeks the earliest civilized people in Europe, both by developing, in a life of struggle with nature on land and sea, their special and innate character, and by bringing them into contact with the older civilizations, in Egypt and Phœnicia, on the eastern shores of the Mediterranean. The mountains that divided the country into small isolated districts had a great political importance in giving rise to many separate and independent states, the rivalries and conflicts of which favoured the working out of political problems and the growth of political freedom.

7. *Greece* naturally divides itself into *Northern*, *Central*, and Great divisions. *Southern*. *Northern Greece* extends from the northern boundary-line in about 40° north latitude to a line drawn from the Ambracian Gulf on the west to Thermopylæ on the east. *Central Greece* stretches from this point

to the Isthmus of Corinth. *Southern Greece* includes the Peloponnesus and adjacent islands.

8. *Northern Greece* contained two principal countries, *Thessalia* and *Epirus*, though we must remark that the Greeks themselves did not regard the inhabitants of Epirus (Epirots) as being of real Hellenic race. It was only in later times that *Macedonia*, north of Thessalia, was considered a part of Hellas.

9. *Central Greece* had nine separate states—*Acarna'nia*, *Æto'lia*, *Do'ris*, *Eastern Lo'cris*, *Western Lo'cris*, *Pho'cis*, *Bœotia* (bē-o'shē-a), *Attica*, and *Meg'aris*. The most important of these, as we shall see, was *Attica*, the peninsula jutting out south-eastwards from Bœotia, and renowned for evermore through its possession of the city of *Athens*.

10. *Southern Greece*, or the *Peloponnesus* (meaning "island of *Pel'ops*," a mythical king of Pisa, in Elis), contained seven principal states—*Corinth*, *Achaia* (a-kā'i-a), *Elis*, *Arca'dia*, *Messé'nia*, *Argolis*, and *Laco'nia*. Of these the most important, as we shall see, was *Laconia*, equally famous as Attica for Athens in containing the city of *Sparta*, capital of the state called *Lacedæ'mon*, forming the southern part of Laconia.

11. Islands formed a considerable and famous part of ancient Hellas. The largest of the islands on the coast was *Euba'ea*, about 90 miles in length, noted for good pasturage and corn. On the west coast was the group known to modern geography as "*the Ionian Isles*." To the south lay *Crete*, 160 miles in length, noted for the skill of its archers. In the *Ægean Sea* were the two groups called the *Cy'clades* and *Spor'ades*. The *Cyclades* (or "*circling isles*," as lying round the chief one, *De'los*) are clearly shown upon the map. The *Sporades* (or "*scattered isles*") lay to the east, off the south-west coast of Asia Minor. Northwards in the *Ægean*, in mid-sea, or on the Asiatic coast, were *Lemnos*, *Scyros*, *Lesbos*, *Chios*, and *Samos*.

12. Of the date when the Aryan tribes first made their way into the Greek peninsula and islands we know nothing, from the lack of records. As a prehistoric people in that region, we hear of the *Pelas'gi*, akin to the Greeks in language and in race, so far as we can judge, and said to have known agriculture and other useful arts. In the introduction to this book we have shown that the

Aryans, before they set out on their migrations into Europe from their primeval home in Asia, possessed a certain degree of culture, and the Pelasgi, being Aryans, would carry those acquirements with them to their new abodes. The Pelasgians formed the basis of the older population both in Italy and Greece, according to the evidence of language and the researches of scholars. The so-called Pelasgic, or Cyclopean, remains at *Mycæna* and at *Tiryns* (both in *Argolis*), consisting of huge rude masses of stone, piled on each other in tiers, without cement, resemble our Stonehenge in the mystery existing as to their real authorship and age.

13. As with the *Pelasgi*, so with the *Hellenes*—of the date when, and means by which, they became predominant in the land which they called *Hellas*, we know nothing. The safest conjecture is that the *Hellenes* were the flower for enterprise, ability, and courage, of some section of the Aryan immigrants into Europe, just as the Normans were the choicest specimens of Scandinavian tribes in mediæval Europe. These superior qualities gave the *Hellenes* possession, at an early date, of the territory in which they found established the Pelasgians, really akin in blood and language to themselves, but men whom the *Hellenes*, innocent of ethnology and comparative philology, called "*barbarians*," or men of different language to themselves. It is certain that, "as far back as history or even legend can carry us, we find the land of Greece in the occupation of a branch of the Aryan family, consisting, like all other nations, of various kindred tribes" (Freeman's *Historical Geography of Europe*).

14. Of these *Hellenes*, then, who occupied the land, and made it famous for all time, there were four chief divisions, the *Dorians*, *Æolians*, *Achæans*, and *Ionians*. At a date probably as early as 1200 B.C., the *Dorians* are found in the northern part of Central Greece, in and about Doris, on the southern slope of Mount Eta; the *Æolians* mainly in Thessalia; the *Achæans* in the west, south, and east of Peloponnesus, where the Arcadians, probably descendants of the Pelasgi, occupied the centre of the territory; and the *Ionians* in north-eastern Peloponnesus and in Attica. The *Dolopes* (dol'o-pēz), *Enianes* (e-ni-ā'nēz), *Magnetes* (mag-nē'tēz), *Dryopes* (dry'o-pēz), and *Danai* (dan'a-i), are the names of tribes, Pelasgic and otherwise in origin, occupying parts of the territory of Greece at the same early date.

15. It has been already stated that in this book we are dealing with history, not legend, and therefore with the mythical exploits of the so-called *Heroic Age* Legendary Greece. we have nothing to do, except so far as those legends may be considered to embody a real kernel of historical truth. We have space here to allude only to two, and those the most famous, of these legends—the *Argonautic Expedition* and the *Siege of Troy*.

16. The *Argonauts* are represented as a body of heroes who went in a ship called the *Argo*, under the command of a prince named *Jason*, to fetch from The Argonauts. *Colchis* (col'kis) (a district on eastern coast of the *Pontus Euxinus*) a golden fleece hung on an oak-tree in the grove of *Ares* (Greek god of war), and guarded there by a dragon. After many adventures, losses, and dangers, the fleece was carried off. The kernel of truth here is that in very early times navigators went to the coasts of the Euxine and there made money by trade with wild inhospitable tribes.

17. The *Siege of Troy* or *Trojan War* is known to all the civilized world from Homer's poem called the *Iliad* Siege of Troy. (or "*Ilium's story*"), *Ilium* being the name of the chief city of *Troas*, the district on the north-west coast of Asia Minor, near the entrance of the strait known in modern geography as the *Dardanelles*. Paris, the son of Priam, King of Troy, is represented as having carried off from Greece the wife of his entertainer, Menelaus (men-e-lā'us), King of Lacedæmon. Helen, the lady thus abducted, was the loveliest woman of her time, and all the Grecian princes took up arms and sailed for Troy, under command of Agamemnon, King of Mycenæ, in Argolis. The greatest hero on the Greek side was *Achilles*, on the Trojan, *Hector*. After a ten-years' siege and much slaughter Troy is taken by a stratagem and burned, and the remaining princes and their peoples return to Greece. The *Iliad* deals only with the events of the last year of the war, "the wrath of Achilles" and its results, when Achilles, offended by Agamemnon, for a long time refuses to fight, and leaves the Greeks a prey to the prowess of Hector. When Patroclus, a friend of Achilles, is slain by the Trojan hero, the Greek warrior takes up his spear again, slays Hector, and the story ends, in Homer's poem, with the delivery of his body to the sorrowing father, Priam. How much of this is fact and how much fiction is nothing to the point here; the matter long has been,

and it remains, a battle-ground of angry and bewildered critics. The truth contained in the Homeric poems, the *Iliad* and the *Odyssey* (relating the adventures of *Odysseus* (o-dis'sews), one of the Greek heroes, on his homeward voyage from Ilium)—the undoubted truth is this—that we have a real and valuable picture of the state of civilization in the Grecian world at the time when the poems were written or otherwise composed and preserved, which we may take to be about 1000 years B.C.

18. The form of government was that of a hereditary king, acting as priest, general, judge, and president of the popular assembly, supported and guided by a council of elders. The *tribe* or *nation* appears as more important than the *city*, which, in historical Greece, is found to be itself the *state*. We find existing a landed aristocracy, an elementary middle class of bards, priests, prophets, surgeons, and skilled artisans, a class of hired workmen, and another class of mildly-treated slaves. A state of warfare was almost constant between some two or more of the various tribes, and military prowess was the virtue most esteemed. There was no polygamy, and woman, and especially the wife, was held in high regard. Care for the young and reverence for the old were practised. A general sobriety in drink and bodily indulgence, and a chivalrous feeling of respect for self and others, are found to exist. The belief in various deities, whose attributes were those of a glorified humanity, and in fatalism, was strong. Sacrifices of slaughtered animals, and of outpoured wine, were offered to the gods.

19. The artistic works described were not of Grecian execution, but Phœnician chiefly. Men's great occupations in the Homeric times were in agriculture, as ploughmen, sowers, and reapers; and in pastoral life, as cowherds, shepherds, swineherds, and goatherds. There were wagons drawn by mules, and chariots drawn by horses, as appliances of war. The weapons, defensive and offensive, were the shield, the helmet, the breastplate, and greaves, or metal leggings, from the knee to the ankle: the sword, the spear, the javelin, axe, and huge stones hurled by mighty arms at the oncoming foe. We read of coppersmiths, carpenters, and shipbuilders; eating of beef and mutton, bread and cheese; of spinning and weaving of flax and wool for clothing, carpets, coverlets, and rugs. Such is the state of things represented to us in the poems which enshrine the legend of the tale of Troy.

Divisions of Society in Homeric Greece.

Manufactures and Occupations.

—that legend which, “set forth in the full blaze of epic poetry, exercised a powerful and imperishable influence over the Hellenic mind.”



Greek Soldier.

20. There is another class of legends concerning the earlier times of Greece, in which we find asserted the reception by the Greeks of foreign immigrations from Egypt and Phœnicia. We need pay no attention to the story about *Cecrops* bringing *Egyptian* culture into *Attica*, and *Cadmus* the *Phœnician* alphabet and arts into *Bœotia*, further than this—the element of truth contained in these traditions—that early Greece did receive something from Egypt, and much, perhaps, from the Phœnicians, when Greeks began to spread themselves over the isles and coasts to east and south and west of their own land, and thus came into contact with the great trading nation, the Phœnicians, whom we have already shown to have preceded Greece in spreading culture and commerce on the coasts of the great inland sea. What rudiments of art, or science, or religion Greece may have got from Egypt is matter of conjecture only; certain it is that Greece owed infinitely more to native genius than to any outward sources of civilization.

21. Grecian history may be divided into four periods.

- (1) *From the Dorian migration (or "Return of the Heraclidae") to the 1st Olympiad (the beginning of the authentic history of Greece), B.C. 1104-776.*
- (2) *From B.C. 776 to the beginning of the Persian Wars, B.C. 500.*
- (3) *From the beginning of the Persian Wars to the subjugation of Greece by Philip of Macedon, B.C. 500-338.* (4) *From the subjugation of Greece by Philip of Macedon to the Roman conquest, B.C. 338-146.*

Legends as to foreign immigrations.

Periods of Grecian history.

CHAPTER II.

FIRST PERIOD.

FROM THE DORIAN MIGRATION TO THE FIRST OLYMPIAD.

B.C. 1104-776.

1. Leaving the dim twilight of legendary Greece, we come to a period when there took place those movements of tribes that resulted in settling the Hellenes in those parts of Hellas in which we find them during the times of authentic history. The chief of these movements was that known as the *Dorian Migration* or *Return of the Heraclidæ*, this latter name following the legend that the descendants of the demigod *Heracles* (hē'ra-clēz) (Hercules), called *Heraclidæ*, after being driven from the Peloponnesus, returned thither in alliance with the Dorians. The event thus referred to is really the *Conquest of the Peloponnesus by the Dorians*, and the date assigned to it is B.C. 1104, about 80 years after the supposed date of the legendary Trojan War. The germ of historical truth in the matter is that about B.C. 1100, the Dorians, under various leaders, made their way from their abodes in central Greece into the Peloponnesus, and conquered the greater part of the peninsula after a long and severe contest with the Achæans and others who were established there. All Peloponnesus, except Arcadia and the part called afterwards Achæia, became Dorian, including the kingdoms of *Sparta*, *Argos*, and *Messénia*, *Elis* being occupied, it is said, by *Ætolian* allies of the Dorians. This great movement led to other changes in the Hellenic world. Of the Achæans in the Peloponnesus some were subdued and remained in the land as an inferior class, tilling the soil as tenants under Dorian lords. Other Achæans, expelled from the south and east of the peninsula, fell back upon the northern coast, inhabited by the Ionians, whom they drove out into Attica and other parts of Central Greece. From this time the Peloponnesus was mainly Dorian, the Ionians being dominant in Central Greece and many islands of the *Ægean* Sea.

2. The Dorian conquest was succeeded by the planting of numerous colonies on the west coast of Asia Minor and in the neighbouring islands of the *Ægean* Sea. These colonies were settled by the three races, the *Æolians*, *Ionians*, and *Dorians*. The *Æolians* colonized the

Dorian
settlement in
Peloponnesus.

Greek
colonies in
Asia Minor.

north-western part, the coast of My'sia, and the island of Lesbos. Of their confederation of twelve cities in that region the chief were *Methym'na* and *Mytilé'ne* (both in *Lesbos*), *Cyme*, and *Smyrna*, which last was, early in the historical period, taken by



the Ionians. The *Ionians* settled in the *central part*, on the *coast of Lydia*, and in the islands of *Chios* and *Samos*. Of their powerful confederation of twelve cities the chief were *Phocæ'a*, *Milétus*, and *Ephesus*. The *Dorians* occupied the south-west corner of Asia Minor (the coast of *Ca'ria*) and the adjacent islands. Of the six Dorian states the chief were the islands of *Cos*, *The'ra*, and *Rhodes*, and the cities of *Cnidus* (ní'dus) and *Halicarnas'sus*. Of all these confederations by far the most important, wealthy, and powerful was the *Ionian*, as the subsequent history will show.

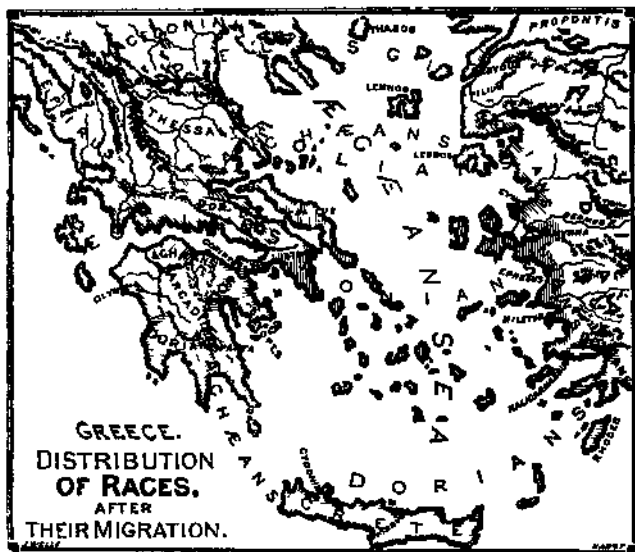
3. The Greeks gradually spread themselves in settlements along the northern coast of the *Aegean Sea* and the *Propontis*, in *Macedonia* and *Thrace*, so that the

Other Greek colonies.

whole Ægean became encircled with Greek colonies, and its islands were covered with them. The need of room and the temptations of commerce drew colonists even to the northern and southern shores of the Euxine Sea, the *Ionians* of *Miletus* being the founders of many settlements in that region, including the greatest of them all, *Sinope* (si-no'pē). The tide of emigration flowed westwards also in great strength. The coasts of southern Italy were occupied by Dorians, Achæans, and Ionians in settlements which grew to such importance that the region took the name of *Magna Græcia*, or *Greater Greece*. The cities of *Taren'tum*, *Cro'ton*, and *Syb'aris* became famous for their wealth, the latter giving rise to the proverbial name for a luxurious liver. On the south-western coast of Italy was *Rhé'gium*, and further north came *Pæstum*, *Cumæ*, and *Neap'olis* (*Naples*). In Sicily flourishing Greek settlements abounded, the chief being *Messa'na*, *Sy'racuse*, *Leonti'ni*, *Cat'ana*, *Gela*, *Seli'nus*, and *Agri'gen'tum*. Farther west still a colony from Phocæa, in Asia Minor, founded the city of *Massil'ia*, known now to all the world as *Marseilles*. On the southern coast of the Mediterranean, westwards from Egypt, the Greek colony of *Cyrene* (cy-rē'nē) became the chief town of a flourishing district called *Cyrena'ica*. It must be understood that the establishment of the later of these colonies brings us down well within authentic historical times, and that the whole period of Greek colonization extends from about B.C. 1100 to 600, the colonies being in many cases offshoots of colonies previously established and risen to wealth and over-population. In all these movements and settlements the enterprise and ability of the Greeks made them great commercial rivals to, and, in a measure, successors of the *Phœnicians*, with whom we have dealt under Oriental history (page 64). The accompanying map shows the distribution of the several representatives of the Hellenic race at an early period after the movements caused by the Dorian conquest of the Peloponnesus.

4. The two leading races of Greece were the *Ionians* and the *Dorians*, and they stand to each other in a strong contrast between Ionians and Dorians. contrast of character which largely affected Greek political history. These prominent points of difference run through the whole historical career of the two chief states, *Ionian Athens* and *Dorian Sparta*, and were the cause of the strong antagonism that we find so often in action between them. The *Dorian* was distinguished by severity, bluntness,

simplicity of life, conservative ways, and oligarchic tendency in politics; the *Ionian* was equally marked by vivacity, excitability, refinement, love of change, taste in the arts, commercial enterprise, and attachment to democracy. The *Dorian*, in the best



times of his history, revered age, ancient usage, and religion; the *Ionian*, at all periods of his career, loved enjoyment, novelty, and enterprise.

5. We have already described the kingly government of the heroic age—the monarch who was “the first among his peers, the small rude noble of a small Hellenic town.” His power was preserved by respect for his high lineage, traced to the gods in legendary song, and by the warlike prowess which he knew how, on occasion, to display. When we arrive at about 900 B.C. we find an important change taking place in the form of government of most of the states. Change from monarchy to republicanism. Kingship has passed into republican, and the people are gathered into little separate states enjoying various degrees of freedom, according to the aristocratic or democratic nature of the constitution, though at first these commonwealths were

mostly aristocracies, in which "only men of certain families were allowed to fill public offices and to take part in the assemblies by which the city was governed." In the democracies all citizens could hold offices and speak and vote at the assemblies for legislative and executive business. In Sparta alone did the office and title of king remain till the latest times in a peculiar form to be afterwards described.

6. The Greeks were, politically, parcelled and divided into many different states, but there existed still a national bond of union. All were of *Hellenic* race — *Ionians, Dorians, Æolians*—and, in certain dialectic varieties, they had a common speech which distinguished them at once from the "*barbarians*" of strange and unintelligible tongue, as well as a common literature, religion, rites, temples, and festivals equally open to all. With this religion, these festivals, and this literature we shall hereafter deal. The great feeling of every Greek, however, was for his native city, and the bane of the Hellenic race was the political dissension existing between the rival parties in the same state, and the jealous antagonism rife between different states endowed with different forms of republican constitution. The only system which can bind together firmly into one great state a number of independent smaller communities of democratic government is that of *Federal Union*, with which modern times are familiar both in Europe and America. In Greece the principle was discovered and acted on too late to have a chance of saving her from the overwhelming power of Rome.

7. The Dorian conquest of the Peloponnesus had made Dorians supreme, as we have seen, in three states of that peninsula,—*Argos, Messenia, and Laconia*, about 1100 B.C., and in time the *Spartans*, or the people of Lacedæmon, properly the southern half of Laco'nica or Laco'nia, became the dominant nation in that part of Greece. Of Spartan doings and fortunes we know almost nothing until the time of the great legislator *Lycurgus*, whose date cannot be put later than B.C. 825. The state of things in Laconia established by the Dorian conquest was a very peculiar one.

8. The population included, when Sparta was settled into a regular political community, three distinct classes. There were the *Spartiate* or *Spartans*, the Dorian conquerors residing in Sparta, the chief city of the land; the *Periœci* (lit. "*dwellers-round*"), who were old *Achaean*

Nature of
Hellenic
unity.

Early history
of Sparta.

Spartiate,
Periœci, and
Helots.

inhabitants, tributary to the Spartans, forming the free dwellers in the provincial towns, having no political rights or share in the government; and the *Helots*, who also were a part of the old Achæans, but such as had been made into slaves, to till the soil for the individual members of the ruling class or *Spartiates*, to whom they were allotted, paying a fixed rent to their masters. The *Periæci* paid a rent to the state for the land which they held, but were, *personally*, free members of the community. There was a large number of the *Helots*, and they were constantly treated by the Spartans with a harshness and a cruelty (extending to the frequent infliction of death) which have made the word "*Helot*" proverbial for a downtrodden miserable outcast. The Spartans were thus in the position of a powerful garrison in a hostile country, being surrounded, in the *Periæci*, by those who had no political interest in the maintenance of Spartan supremacy, and, in the *Helots*, by those whom fear and force alone restrained from rising to massacre their oppressors. Considering these circumstances, we can well understand the growth in the Spartan citizens of that hardness of character and hardihood of temperament for which they became a byword through all ages.

9. *Lycurgus*, of whom, as a personage, nothing certainly historical is known, was the legislator who, about 850 B.C., organized the existing elements of society into the famous Spartan constitution, though we must not attribute all parts of the system to a man whose existence has been denied by some historians. The probable account is that he altered and reformed existing usages, and that the reverence of after-ages ascribed to him the promulgation and establishment of a full-grown brand-new set of institutions which must have been, in many points, of gradual growth.

10. The government was that of an aristocratic republic under the form of a monarchy. There were two kings, whose powers were nominally those of high-priests, judges, and leaders in war, but in the two latter capacities their functions were in time greatly restricted and almost superseded. The chief legislative and judicial, and much of the executive, power lay with the *Senate*, or council of twenty-eight elders. No citizen could be a member of this body until he had become sixty years of age, and the office was held for life. The popular assembly, open to every Spartan citizen over thirty years old, really handed over its powers to a

board of five commissioners, officers called *Ephors* (meaning "overseers"), whom it annually elected. These high officials had a secret and irresponsible control over the executive power, both at home and abroad, and in military enterprises, where the kings were the nominal leaders, the two Ephors who accompanied the army exercised much influence. The whole body of Spartan citizens was an aristocracy, as regarded their subjects, the *Periæci*, and amongst themselves entire political equality existed.

11. The object of the peculiar institutions of Sparta and of the peculiar training of Spartan citizens, ascribed to Its institutions. Lycurgus, was the maintenance of Spartan supremacy over the subject population. It was necessary for safety that the small body of men, said to have numbered 9000 in the days of Lycurgus, surrounded by enemies in their own land, should be ready at all points, in complete efficiency, against every attempt at opposition or rebellion. Sparta, against the rest of Laconia, and against the outside world, if need were, had to be "all sting," and at this result the Spartan institutions aimed, with eminent success.

12. As every man had to be a soldier, and the citizen existed only for the state, the state took the Spartan citizen in hand at his birth, and regulated him almost from the cradle to the grave. Training of citizens by the state. Weakly and malformed infants were at once exposed and left to die of hunger. Up to the age of seven the male children were left to their Spartan mothers, who were not likely to treat them with overmuch indulgence, and were then taken from home and trained to the hardest of lives by educators appointed by the state. The Spartan citizen was regarded as nothing but a tool of the state, and every means was used to give the instrument the finest temper, in a physical sense, and to bring it to the sharpest edge. The system was that of a huge public school or university in which nothing was cultivated except the body, and nothing esteemed except athletic sports and military training. The frugal fare provided was eaten in messes or companies at public tables, for which each citizen contributed a share of the expense. This training lasted till the sixtieth year of life, when the Spartan became qualified by age, if not by wisdom, for election to the *Gerousia* ("assembly of old men") or Senate above described.

13. To bear extremes of hunger and thirst, and heat and

cold, and bodily torture, and to steal without detection, under certain license and regulation, were the virtues of ^{Rigour of its} youthful Spartans. The girls were trained in ^{discipline.} athletic exercises like those of the youths, and all was done, that could be done, to rear a race of vigorous women, hardy in frame and stern of mood, prepared to gladly see their sons die on the battlefield for Sparta. Thus were created in the citizens "unrivalled habits of obedience, self-denial, hardihood, and military aptitude; complete subjection on the part of each individual to the local public opinion, and preference of death to the abandonment of Spartan maxims; intense ambition on the part of everyone to distinguish himself within the prescribed sphere of duties, with little ambition for anything else." It is needless to say that at Sparta we look in vain for any attainments in literature and the arts: the genius of the Dorian race lay in a different direction, and the Spartan training would have stifled any abilities or aspirations that might exist for a higher culture than that of the gymnasium and the drill-ground. Oratory was despised, and Spartan wisdom and philosophy had for their only vent the utterance of the sayings called, in their blunt brevity, *laconic*. The Spartan citizen was not allowed to work at any handicraft, to till the ground, or to practise commerce, and the money used was made of iron, in order to confine trading to transactions of absolute necessity. The result of all was that the Spartans became a race of well-drilled and intrepid warriors, but a nation basely distinguished in the history of Greece for the display, in other countries, of a domineering arrogance, a rapacity, and a corruption, which contributed not a little to her downfall. It must be admitted, however, that the Spartan institutions were very successful in giving her security at home and success in war abroad. Sparta was free from domestic revolutions, and the spectacle she presented of constancy to her maxims of policy gave her a great ascendancy over the Hellenic mind.

14. The *Athenians* became by far the most famous, in political ascendancy and in artistic and intellectual eminence, of all the Ionian race to which they belonged, and it was in Athens that democratic freedom was ultimately carried further than in any other state of Greece. Little that is certain is known of her earlier history. We hear of a king named *Theseus* (thē'sews) as having, in the thirteenth century B.C., united the various townships of Attica

Early history
of Athens.
Theseus.

into one state, making Athens the chief seat of government, and establishing, as a religious bond of union, the *Panathenæ'a*, or general festival of the great goddess *Athēna*, the patron divinity of the land. He is also said to have divided the four original tribes of Attica into thirty clans, and each clan into thirty houses, an arrangement which tended to level distinctions and to increase the power of the mass of the people.

15. At first, then, the Athenians were under kings, like the other Hellenes, but about 1050 B.C. the title of *king* seems to have been changed to that of *archon* ("ruler"), though the office was still held for life, and continued in the same family. The *Archon* was responsible for his acts to a general assembly of the people, in which, however, the nobles had the chief influence, and down to long after the time of the first Olympiad, Athens may be regarded as an oligarchic republic, in which the supreme office, the Archonship, was confined to one family, and members of the chief court of justice, called *Areop'agus* (lit. "hill of Ares," from the place of its assembly at Athens), were elected only from the noble houses.

16. We come, in the year B.C. 776, to the era when the chronology of Grecian history becomes consecutive, and dates are reckoned by *Olympiads*.

776, to the era when the chronology of Grecian history becomes consecutive, and dates are reckoned by *Olympiads*. These were the periods of four years each which elapsed between the successive celebrations of the Olympic games in honour of the Olympian Zeus (zeus) (the chief Greek deity) in the plain of Olympia in Elis (in Peloponnesus). The First Olympiad began at midsummer 776 B.C., the Second Olympiad at midsummer 772 B.C., and so on—any event being dated by the statement that it occurred in a particular year of a specified Olympiad.



Discobolus or Quoit-thrower.
Townley Marbles, British Museum.

CHAPTER III.

SECOND PERIOD.

FROM B.C. 776 (THE FIRST OLYMPIAD) TO THE BEGINNING OF THE
PERSIAN WARS, B.C. 500.

1. In B.C. 752 the office of *Archon* became decennial. In 714 it was thrown open to the whole body of the nobles instead of being confined to the family of the legendary King Codrus. In 683 the office became annual, and its duties were divided among nine archons, discharging the different functions which had pertained to the king as general guardian of the rights of citizens, as high-priest, as the general-in-chief, and as judicial interpreter of the unwritten traditional law. Changes in the archonship.

2. The people were still without a substantial share in the government, and popular discontent at oligarchical oppression caused a demand for a written code of laws. The legislator *Draco*, one of the archons, enacted laws in B.C. 621, the severity of which has become proverbial, and which were intended, by their rigour, to check the growth of the democracy that was clamouring for a change. The penalty of death assigned to all offences, great and small, would enable the nobles to get rid of dangerous leaders of the people, but such a system could not, and did not, long continue. Draco legislator.

3. A state of anarchy prevailed in Attica, caused by the various factions of the oligarchs, the democrats, and a middle party (the "moderates"), and a wise reformer was greatly needed by the distracted community. This reformer was found in a great man named *Solon*, chosen as an archon in B.C. 594, and invested by his fellow-citizens, for the special purpose of restoring tranquillity, with unlimited power to change the constitution. He was already distinguished as a poet and as a general in the war of Athens against her neighbour, Meg'ara. He made it his great object to put an end to the oppressive and excessive power of the aristocracy without introducing anything like pure democracy. He was a truly conservative reformer, and proceeded on the principle that political power should reside mainly with those who are possessed of means and have something to lose in case of violent changes. He began with the abolition of *Draco's* statutes, ex- Solon legislator.

cept that involving the penalty of death for murder, and with his celebrated *disburdening ordinance* for the relief of debtors. The precise details of this measure are uncertain; but Solon appears to have shown great skill in making arrangements fair to all parties concerned, and he thus won the complete confidence of the people for the fundamental changes in the constitution of the state which he next took in hand.

4. A democratic character was given at the outset to the constitution of Solon by the division of the people into four classes, according to property, which was now substituted for birth as a qualification for the higher offices of state. The nine Annual Archons were continued; the state offices could be filled only by citizens of the three higher (*i.e.* richer) classes. A council of state, or senate, called the *Boulé* ("council"), was chosen annually by lot, to prepare measures for submission to the popular assembly, or *Ecclesia*, in which the citizens of the fourth or lowest class (who could hold no state office) had the right of voting. The *Ecclesia* included all classes of the citizens, who there legislated, elected the magistrates, decided on peace or war, and dealt with other matters sent down to it (as we say) for discussion and decision by the *Boulé* or council of state. For the courts of justice below the Areopagus, a body of 6000 jurors was to be annually selected by lot from the popular assembly, and the causes were tried by divisions of the whole body. Solon was also the author of many laws which regulated private life and private rights, public amusements, slavery, marriage, and other matters. He appears then to have left Attica for a prolonged period of travel abroad.

5. A renewal of faction followed Solon's departure, and the struggle of parties ended in the seizure of power by a leader named *Pisistratus* (*pi-sis'tra-tus*), in the year 560 B.C. His usurpation brings us to a description of the class of men called "Tyrants" by the Greeks, who held power in many Greek states during this and the preceding century.

6. In this connection the word "Tyrant" means simply an absolute ruler, in the first instance as an usurper of power, and not necessarily a cruel misuser of power, as our use of the word implies. The Greek "Tyrants" were aristocratic adventurers who took advantage of their position and of special circumstances to make themselves masters of the government in their respective countries. They are found in

Changes in
the constitu-
tion.

Disorder in
Athens.

Government
by Tyrants.

power from about 650 to 500 B.C., and their rule was in several instances highly beneficial to the states which they governed. Being carried into power by the confidence of the people over the ruins of a defeated aristocracy, they established order for the time, and in some cases their dynasties lasted for over a century. In the *Peloponnesus* a succession of such rulers governed with justice and moderation for 100 years at *Sicyon* (sis'y-on). At *Corinth*, *Periander*, succeeding his father *Cypselus*, ruled for forty years, from B.C. 625 to 585, and under him *Corinth* became the leading commercial state in Greece. *Polycrates* (po-lyc'ra-téz), tyrant of *Samos*, was the most distinguished of all these rulers in the period of transition from oligarchy to democracy. He was in power in the latter half of the sixth century B.C., and under him *Samos* became a powerful and wealthy commercial state. These despots were often patrons of literature and the arts, and the oppression which was sometimes exercised was relieved by brilliant episodes of prosperity and culture.

7. The constitution of Solon had not yet entered into the political life of the community and made itself felt as the habit of civil existence, when *Pisistratus* and *Hippias*. (B.C. 560), in the lifetime of the great legislator and against his opposition, acquired supreme power. The legislation of Solon, however, virtually continued in force under the rule of the dictator, who, after being twice expelled and twice regaining his position, maintained order and held his power till his death in B.C. 527. It is to *Pisistratus* that the world owes the preservation in their present form of the poems of *Homer*, which he caused to be collected and edited in a complete written text. He was succeeded, as joint-rulers, by his sons *Hippias* and *Hipparchus*; but the severity of *Hippias* (after the murder of *Hipparchus* by the famous *Harmodius* and *Aristogeiton* (a-ris-to-gi'ton)) caused his expulsion by the people, and the end of the tyranny at Athens, B.C. 510.

8. The government at Athens now (B.C. 507) became a pure democracy under the auspices of *Cleisthenes*, of the noble family of the *Alcmaeonidae*. He put himself at the head of the popular party and made important changes in the constitution. The public offices of power were thrown open to all the citizens, the whole people was divided into ten tribes or wards, and the senate (*Boule*) now consisted of 500 members, 50 from each ward or tribe.

9. Cleisthenes (klis'the-néz) also introduced the peculiar institution called *ostracism* (from *ostrakon*, the voting tablet on which the name was written,) by which the citizens could banish for ten years, by a majority of votes, any citizen whose removal from the state might seem desirable. This device was intended to secure a fair trial for the new constitution by checking the power of individuals when they might appear dangerous to popular liberties, and by putting a stop to quarrels between rival politicians. Athens had at last secured a republican government of the thoroughly democratic type, and from this time she began to assume a new and ever-growing importance in Greece, and was soon regarded as the chief of the Ionian states. The people, through their assembly, the *Ecclesia*, became thoroughly versed in public affairs, and practically, as well as legally, supreme in the state. Internal quiet was secured and new vigour was seen in the whole administration. We now return briefly to Spartan history.

10. Under the system established by the legislation of Lycurgus, Sparta became a thoroughly military state, and in two great wars (743-723 and 685-668 B.C.) she conquered her neighbours on the west, the *Messenians*, reducing them to the condition of the Helots and taking full possession of their land. By this and by successful war against her northern neighbours, the people of *Argos*, Sparta became the leading Dorian state of Peloponnesus and of the Grecian world. We have now brought down the two great states of Greece, *Athens* and *Sparta*, to the time when, about 500 B.C., Greece was to encounter Persia, and Europe, with Greece for her champion and representative, was to triumph over the older civilization and prowess of Asia.

CHAPTER IV.

HISTORY OF THE THIRD PERIOD.

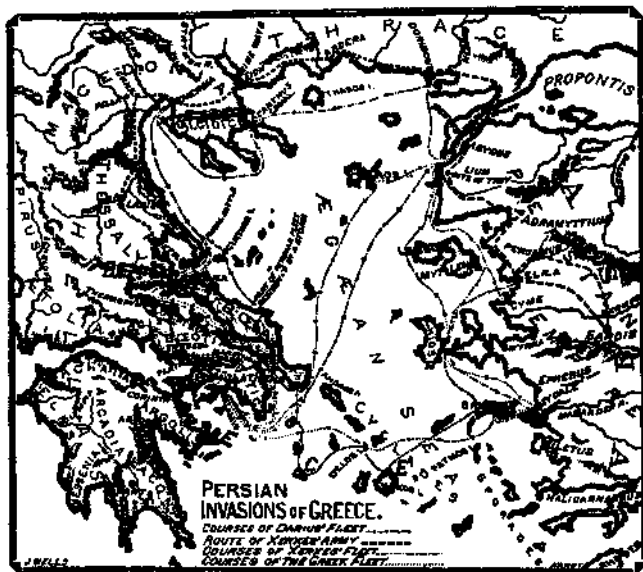
FROM THE BEGINNING OF THE PERSIAN WARS TO THE SUBJUGATION OF GREECE BY PHILIP OF MACEDON, B.C. 500-338.

I. THE PERSIAN INVASIONS.

1. We have already seen how the great Persian monarchy, founded by Cyrus and extended by Camby'sés, was consolidated by *Darius I.* (*Darius Hystaspis*), who became King of Persia

in B.C. 521. By the conquest of Lydia, Persia had become master of the Greek cities on the coast of Asia Minor, which Crœsus, King of Lydia, had subdued. In B.C. 500 a general revolt of the Ionian cities took place, and the Athenians sent a force of ships and soldiers to help their kinsmen. The united force of Ionians and Athenians took and burned *Sardis*, the capital of Lydia, in 499, but

Causes of conflict with Persia.



after a six-years' struggle, the power of Darius conquered the whole sea-board of Ionia, and left Persia free to punish the audacity of the Athenians in interfering between the great Eastern empire and her revolted subjects. The exiled Hippias fanned the flame of the anger of Darius, and the wars between Persia and Greece began.

2. The failure of the first Persian expedition under *Mar-donius*, in B.C. 492, has been already noticed, and the grand attempt was made two years later, after many of the Greek islands in the *Ægean*, and some of the states on the mainland, had given in their submission to

Persian invasion of Greece.

the envoys of Darius, sent to demand the token of "earth and water." The two great states, *Athens* and *Sparta*, treated the Persian despot with contemptuous defiance. In B.C. 490 a great force, under *Datis* and *Artapher'nes*, was sent across the *Ægean*, and the fleet landed the Persian army near *Marathon*, on the east coast of Attica, with a view to an advance upon Athens.

3. The details of the battle which ensued will be found in other books, and are excellently given in Sir Edward Creasy's *Decisive Battles of the World*. We have dealt elsewhere (page 3) with the glory and importance of the Battle of Marathon, in which, in the early autumn of B.C. 490, an Athenian force of 10,000 men, with 600 Platæans, commanded by *Miltiades* (mil-ti'a-dēz), *Callim'achus*, *Themistocles* (the-mis'to-clēz), and *Aristides* (a-ris-ti'dēz), defeated the Persian army, 100,000 strong. The victory, in its immediate moral result, encouraged further resistance to a power hitherto deemed invincible, and gave Athens a position in Greece which she had never yet held. She was released from fear of the return of her tyrant Hippias, who fell in the battle: her soldiers had caused themselves to be regarded as the equals in valour of the famous Spartans: she had won a hard-fought day to be commemorated in painting, and poetry, and oratory as long as Athens should



endure—a glory to be enshrined for evermore in the proud hearts of her free and patriotic people. The 192 Athenians who had fallen on the field enjoyed the privilege—unique in Athenian history—of burial on the scene of their death, and the mound raised over their bodies still marks the spot. The death of Darius in B.C. 485 prevented him from renewing the Persian attack on Greek liberties, and the task was bequeathed to his son Xerxes.

4. A respite of ten years was granted to Greece before she was again called on to meet Asiatic aggression. The leading men in Athens at this time were *Themistocles* and *Aristides*. The leading men in Athens at this time were *Them-*

istocles and *Aristides*. *Aristides*, famed for his justice, was a man of the purest patriotism, and of conservative politics, which caused him to oppose the measures of *Themistocles*, the champion of the democracy. The sagacious *Themistocles* foresaw the need of a powerful navy to resist the coming onslaught of Persian power, and the Athenians, by his advice, used the income derived from the silver-mines at Lau'rium, a mountain in Attica, for the purpose of building and equipping a fleet of 200 *triremes*, war-galleys propelled by three banks of oars on each side. While the great preparations of Persia went on, *Aristides* was banished, by the operation of ostracism, in B.C. 483, but was recalled when the invasion took place. As the time for the great conflict drew near, a general congress of the Greek states was summoned by Athens and Sparta and held at the Isthmus of Corinth. At this national meeting Sparta was placed, by the voice of Greece, at the head of the patriotic league against Persia.

5. Early in the spring of B.C. 480 *Xerxes* set out from Sardis for Greece with a host such as the world has never seen gathered before or since. Allowing for exaggeration, it seems probable that it exceeded one million of men, including camp-followers, a throng representing more than forty different tribes or nations, in all their varieties of complexion, language, dress, and fighting equipment. This huge force passed into Europe by a double bridge of boats across the Hellespont, and marched through Thrace, Macedonia, and Thessaly, with the view of coming down from the north upon Attica. The Persian fleet, of 1200 *triremes* and many transports, kept its course along the northern shore of the Ægean Sea, and then southwards, in communication with the land-force.

6. The Greeks had resolved to make their stand at the *Pass of Thermopylae*, in Eastern Lo'cris, a narrow way between the eastern spur of Mount Ceta and the marsh on the edge of the Gulf of Malis. It was now midsummer, and the Olympic games and a great Dorian festival being at hand, the Greeks had decided to solemnize these, in the hope that a small force could hold the pass against the Persians till the whole Greek army was gathered. The Spartan king, *Leonidas*, with 300 Spartans, and a total force of about 7000 men, was charged with the defence of the position. For a whole day's desperate fighting the Greeks held their

ground against the Persians, slaughtering them in heaps, and, to the wrath and astonishment of Xerxes, who sat on his throne and watched the conflict, they even repulsed the Persian guard, the ten thousand "*Immortals*," as Oriental vanity named them. During the second day the Greeks still kept firm, but on the third a traitor named *Ephialtes* (ef-i-al-tēz), of accursed memory, showed Xerxes a path across the hills by which the Greek position could be taken in rear. Then came the end, of undying fame for Greek valour. The main Greek force retreated when the position was seen to be turned, but Leonidas and



the survivors of the 300 Spartans and 700 Thespians charged desperately into the thick of the Persians on the open ground to the north of the pass, and were killed to the last man, after slaying two brothers of Xerxes and many Persian nobles. Thus did the Spartans act up to their country's laws, bidding them die on the ground they occupied rather than yield, and the brave Thespians shared their fate. The history of self-devotion "for altars and hearths" against overwhelming force. The Battle of Thermopylæ took place in August, B.C. 480.

7. The naval force of the Greeks was posted to the north of the island of Eubœa, and fought smartly, though **Naval engagement.** indecisively, against the superior Persian fleet, about the time of the fight at Thermopylæ. *Themistocles* was directing the operations of the Greeks, and when he learned that the pass was carried and the Persians were marching on Athens, he withdrew the Greek fleet southward to the Bay of *Salamis*, south-west of Attica.

8. Resistance to the Persian force on land was hopeless, and **Capture of Athens.** *Themistocles*, as the enemy approached, put the whole population of Athens on shipboard, transported them to *Salamis* and to the Peloponnesus, and prepared to encounter the enemy's fleet again. The Persian army occupied and burnt Athens; and by this time the Persian fleet,

after severe losses by storms off the coast of Eubœa, was forced to face with the Greek ships near Salamis.

9. The Greek fleet numbered about 350 vessels, of which nearly 200 belonged to Athens, to encounter three times the number on the Persian side. On the ^{Battle of} shore of Attica sat Xerxes to watch the result. The Persian ships, crowded in a narrow sea, could not manoeuvre, and the skill of the Greek sailors in rowing and steering made the victory, won by "ramming" the enemy, easy and complete for the inferior force. The Persians were routed with the loss of over 200 ships. The battle of Salamis occurred in September, B.C. 480.

10. The Oriental vanity and overweening confidence of Xerxes were beaten down by this disaster, and the sea being closed to him, he made his way back to ^{Flight of} Persia by the land-route which had brought him to the scene of an anticipated triumph over his hereditary foes. He quitted Greece in October, leaving his general *Mardonius* behind him, with a force of 300,000 men, to winter in Thessaly, and prosecute the war in the spring of the next year.

11. Early in B.C. 479 *Mardonius* marched through Bœotia (be-o'she-a) into Attica and retook Athens, again abandoned by its inhabitants and again burnt by ^{Battle of} the Persians. He then returned into Bœotia, and in September was fought the great, final, and decisive battle of *Platæa*. There an army of 70,000 Greeks thoroughly defeated the Persian host. The Athenians and their allies were commanded by *Aristides*; and the Spartans, with their confederates, were under the Spartan prince *Pausanias*, who also held the command-in-chief. The Greeks slaughtered the Persians like sheep, and stormed their camp, in which was taken a great and magnificent booty, displaying in a striking form Oriental wealth and luxury. From part of the plunder the Greeks fashioned a golden offering for the Delphian Apollo, supported by a three-headed brazen serpent, still to be seen in the *Hippodrome* at Constantinople.

12. The Persian fleet had retreated, after Salamis, to Asia Minor, and in the autumn of B.C. 479 a combined ^{Battle of} naval and military force of Spartans, Athenians, ^{Mycalæ.} and their allies encountered them on the coast of Ionia. On the very same day as Platæa, in September, the Persians were defeated, both by land and sea, at and off *Mt. Mycalæ* (myc'a-læ), opposite the island of Samos.

13. *Thermopylae, Salamis, Plataea, Mycale*—these four glorious conflicts had decided, and for ever, the contest between Asiatic despotism and Greek freedom, the East and the West, the old civilization and the new; between darkness and light, between self-indulgence and self-culture, between effete Orientalism and the magnificent possibilities of a future reserved now for Athens, Europe, and the world. At *Thermopylae* the Greeks had shown matchless, though for the moment ineffective heroism; at *Salamis* they had won the mastery of the sea; at *Plataea* and *Mycale* they had completed the destruction of the forces of the foe that should nevermore attempt to meddle, uninvited, with the destinies of Europe. To Athens, the chief victor at Salamis—to Athens and to Themistocles, the great leader who had abandoned a city to save a world, the chief thanks were due, and they have been amply paid by posterity. The immediate consequences were that within two years from Salamis and Plataea the Persians were driven from all the points held by them on the northern coast of the *Ægean*, and many of the maritime states of Greece had ranged themselves under the general leadership of Athens.

II.—THE AGE OF PERICLES.

14. The half-century following the battle of Salamis (B.C. 480-430) forms the most brilliant period of Athenian history, and one of the greatest eras in the history of the world. About B.C. 470 the illustrious man who gives his name to this age began to be distinguished in Athenian politics as leader of the democratic party. In the constitution of Athens a wide scope was given for the development of great political characters, because the system not only allowed the display of a man's powers, but summoned every man to use those powers for the general welfare. At the same time, no member of the community could obtain influence unless he had the means of satisfying the intellect, taste, and judgment, as well as the excitable and volatile feelings, of a highly cultivated people. Such a man, in an eminent degree, was *Pericles* (pě-ri-clēz). From the grandeur of his personality he has been called "the Zeus of the human Pantheon of Athens." His stature was majestic, his aspect stern, his voice sweet, his manners reserved, his courtesy princely, his self-possession imperturbable, his oratory studied, measured, overpowering in its awful

splendour and effect. For over thirty years (B.C. 461 to 429) this great man swayed the policy of Athens with an influence and authority derived from his personal character, and the impression which he produced on the minds of his fellow-citizens that he was a thoroughly noble man, exclusively intent upon the weal of the state, and superior to all around him in native genius and acquired knowledge.

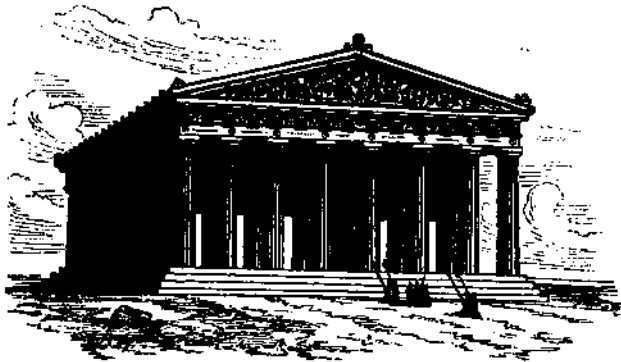
15. After the fall of the sagacious, subtle, prompt, energetic, and resourceful *Themistocles*, banished by ostracism in B.C. 469 at the instance of the aristocratic party in Athens, the wealthy, able, and popular *Cimon* was at the head of affairs. In B.C. 466 he gained a great victory, both by land and sea, over the Persians, at the mouth of the river *Eurymedon*, in Pamphylia, on the south coast of Asia Minor. A part of the value of the plunder taken was devoted to the adornment, with splendid porticoes, groves, and gardens, of the city of Athens, which *Themistocles* had rebuilt and fortified. *Cimon* spent large sums of his own on the city, and under his direction the defences of the famous *Acropolis* (the citadel of Athens) were completed. He was the son of *Miltiades*, the victor of *Marathon*. In B.C. 461 the democratic party at Athens banished *Cimon* by the ostracism, and *Pericles*, who had been for some years his rival, came to the front.

16. To strengthen the power of the democracy *Pericles* had caused his partisan, *Ephialtes* (ef-i-al'téz), to bring forward a measure, which was carried, for abridging the power of the aristocratic stronghold, the court of *Areopagus*, by withdrawing certain causes from its jurisdiction. This was severely felt by the oligarchy, and henceforward, on the fall of *Cimon*, the power of *Pericles* was paramount at Athens. He had already gained popular favour by an enactment that the citizens should receive from the public treasury the price of admission to theatrical performances, and also payment for attendance as jurors in the courts before described, and for service as soldiers. He gave especial attention to the strengthening of the Athenian navy, and to him is due, in the largest measure, the adornment of Athens with those triumphs of sculpture, those eternal monuments of architecture, whose remains astonish posterity, and have made Grecian art famous in all after-ages of the world. *Pericles* was at once a statesman, a general, a man of learning, and a patron of the fine arts. He recovered for Athens (B.C. 445) the revolted island of *Euboea*;

he was the friend of the great sculptor Phi'dias, and in his age the great dramatic compositions of Sophocles (*sof'o-clēz*) were presented on the Athenian stage.

17. The development of Athenian intellect at this time is, indeed, astonishing, and unequalled in the history of the world as the display of a possession belonging, in a measure, to the whole body of citizens in a state. In the *Ecclesia*, or popular assembly, the men of Athens met to deliberate upon matters of the highest importance and

Causes of
Athenian ex-
cellence.



The Parthenon—restored.

of the most varied interest. The number of their war-ships, the appointments of a stage-play, the reception of ambassadors, the erection of new temples, all these and many other matters—intrusted in modern times to committees and to boards composed of men of special knowledge, to elected parliaments, to sovereigns and statesmen, to private enterprise and professional skill—were discussed and decided, in that wonderful democracy of Athens, by those who, with us, are privileged only to drop a voting-paper into the ballot-box at an election. Thus taking “a lively and unceasing interest in all that arouses the mind, or elevates the passions, or refines the taste; supreme arbiters of the art of the sculptor, as of the science of the lawgiver; judges and rewarders of the painter and of the poet, as of the successful negotiator or the prosperous soldier; we see at once the all-accomplished, all-versatile genius of the nation, and we behold in the same glance the effect and the cause: everything being

referred to the people, the people learned to judge of everything. . . . They had no need of formal education. Their whole life was one school. The very faults of their assembly, in its proneness to be seduced by extraordinary eloquence, aroused the emulation of the orator, and kept constantly awake the imagination of the audience. An Athenian was, by the necessity of birth, what Milton dreamt that man could only become by the labours of completest education—in peace a legislator, in war a soldier—in all times, on all occasions, acute to judge and resolute to act. All things that can inspire the thoughts or delight the hours of leisure were for the people. Theirs were the portico and the school of philosophy—theirs the theatre, the gardens, and the baths; they were not, as in Sparta, the tools of the state—they were the state! Lycurgus made machines, and Solon men.

18. In Sparta the machine was to be wound up by the tyranny of a fixed principle; it could not dine as it pleased—it was not permitted to seek its partner save by stealth and in the dark; its children were not its own—even itself had no property in self. Sparta incorporated under the name of freedom . . . the most grievous and the most frivolous vexations of slavery. And therefore was it that Lacedæmon flourished and decayed, bequeathing to fame men only noted for hardy valour, fanatical patriotism, and profound but dishonourable craft—attracting, indeed, the wonder of the world, but advancing no claim to its gratitude, and contributing no single addition to its intellectual stores. But in Athens the true blessing of freedom was rightly placed in the opinions and the soul. Thought was the common heritage, which every man might cultivate at his will. This unshackled liberty had its convulsions and its excesses, but, producing, as it did, unceasing emulation and unbounded competition—an incentive to every effort, a tribunal to every claim—it broke into philosophy with the one, into poetry with the other, into the energy and splendour of unexampled intelligence with all. Looking round us at this hour, more than four-and-twenty centuries after the establishment of the Athenian constitution—we yet behold, in the labours of the student, in the dreams of the poet, in the aspirations of the artist, and in the philosophy of the legislator, the imperishable blessings which we derive from the liberties of Athens and the institutions of Solon. The life of Athens became extinct, but her soul

Athens and
Sparta con-
trasted.

transfused itself, immortal and immortalizing, through the world."¹

19. Athens had first acquired ascendancy by her achievements as one of the champions of Greece against Persia, and her maritime power gave her command of the islands of the Ægean, containing the allies whom she transformed by degrees into subjects.

Ascendancy
of Athens and
jealousy of
Sparta.

In B.C. 461 the treasury of the confederacy (to which the allies paid tribute, for the maintenance of a naval force against Persia) was transferred from Delos to Athens, and she then, with full command of the joint purse, pursued her policy of aggrandizement in the Ægean. The jealousy of Sparta was aroused, and in B.C. 457 and 456 fighting occurred in Bœotia between the forces of Sparta with her Bœotian allies, and the Athenian army. Athens, on the whole, prevailed in this contest, and most of the Bœotians and Phocians joined the Athenian confederacy. In 447 the aristocratical party in Bœotia got the upper hand, and the Athenian troops, after a defeat, were withdrawn. From time to time states subject to Athens revolted and were reduced, as Eubœa in B.C. 444 and Samos in 440. All this tended to produce the conflict between Athens and Sparta, with their respective allies ranged on their sides, known as the Peloponnesian War, which had so disastrous an effect on the fortunes of Greece.

III. THE PELOPONNESIAN WAR.

20. The immediate occasion of the Peloponnesian War was a quarrel between Corinth and Corcyra (cor-cy'ra), the large island (now *Corfu*) west of Epi'rus. The Athenians interfered on the side of the Corcyræans, the Spartans took up the cause of Corinth; and in B.C. 431 the long-impending struggle came on. The real causes of the war were the discontent of the allies of Athens with her arbitrary treatment: the rivalry of the democratic principle in the Ionian states, headed by Athens, with the aristocratic spirit in the Dorian states, of which Sparta was the champion: and the jealousy—deep-seated, long-brooding, at last irrepressible—existing between the two great powers—Athens and Sparta—of the Greek world. The strength of the Ionians was mainly on the sea, of the Dorian states in their land forces.

Causes of the
Peloponne-
sian War.

¹ Bulwer's *Rise and Fall of Athens*.

21. The allies of Athens were:—nearly all the islands of the Ægean Sea, with Corcyra and Zacynthus (za-cyn'-thus) to the west; the Greek colonies on the shores of Thrace, Macedonia, and Asia Minor, with Plataea and a few other cities on the mainland of Greece. With Sparta were:—all the Peloponnesus (except Acha'ia and Argos, which held aloof), Lo'cris, Pho'cis, Meg'ara, and Bœo'tia, the island of Leucas and a few cities in north-western Greece. The contest lasted, with a short interval, for twenty-seven years—from B.C. 431 to 404, and ended in a general weakening of Greece, and in the absolute loss of the Athenian supremacy. The gain to the world was the noble work of the historian *Thucydides* (thu-cyd'i-dêz), in which he has described, with masterly power and fidelity, the changeful course of the struggle which he witnessed.

Allies of
Athens and
Sparta.

22. During the first period—ten years, from B.C. 431 to 421—success was, on the whole, evenly balanced. The Athenians lost their great leader, *Pericles*, in B.C. 429, carried off by the plague which then ravaged Athens. The Spartan army, which the Athenians could not cope with in the open field, regularly invaded and devastated Attica; the Athenian fleet, which the Spartans could not rival, regularly made descents on the coast of Peloponnesus, and was engaged in the defence of the colonies and allies of Athens in the Ægean, and in conveying troops to assailable points on the mainland, wherever the cause of Sparta was favoured.

First Period
of War, B.C.
431-421.

23. After the death of Pericles, the people of Athens gave their confidence to unworthy demagogues, of whom the most notorious was *Cleon*. The chief generals on the Athenian side were *Demosthenes* (de-mos'-the-nêz) (to be carefully distinguished from the great orator of a later time) and *Nicias*; the chief on the Spartan side was the famous *Brasidas*, who had much success against the Athenian colonies on the coast of Thrace. Before the end of this period the brilliant *Alcibiades* (al-ci-bi'a-dêz) began to display his powers as a statesman at Athens. In B.C. 422 a battle near *Amphipolis*, on the coast of Thrace, ended in the defeat of the Athenians, and the deaths of Cleon and of Brasidas, the latter an irreparable loss to Sparta. On the death of Cleon, the mild and cautious *Nicias* became one of the leading statesmen at Athens. His efforts for peace resulted in the conclusion of a truce between Athens and Sparta in B.C. 421.

Brasidas,
Alcibiades,
&c., leaders.

24. The complaints of bad faith as to keeping the terms of truce, and the distrust and jealousy of each other felt by Sparta and Athens, soon led to a renewal of hostilities, instigated by the chief Athenian statesman, *Alcibi'ades*. Nothing decisive occurred until the Athenians, turning their attention westwards, resolved to send an expedition against *Syracuse*, the great Dorian settlement in Sicily, with a view to the reduction of that fertile and wealthy island, and the acquirement of a great dominion in the west. Athens, the great repeller of Eastern invasion, appeared now as the assailant of others. She had become the mistress of the sea, and was hoping now to gain possession of such sway in the Mediterranean from end to end as might enable her, with the resources of Sicily and of *Magna Græcia* at command, to crush Sparta and become the foremost power of the world.

25. It was in the year B.C. 415 that Athens entered on this bold enterprise for conquest, which was to bring her to ruin as a state holding a great place amongst the nations of the world. A powerful expedition sailed in the summer of that year, under the command of *Alcibiades* and *Nicias*. With suicidal folly, the Athenians recalled, on a fanatical and probably false charge of insult to the national religion, the one man—*Alcibiades*—who might have made the great effort succeed. He fled to Sparta, and by his assistance and advice there given contributed much to the downfall of his country. The Spartans, in B.C. 414, sent a brave, politic, and skilful man named *Gylip'pus* to assume the command of the forces at *Syracuse*; and *Nicias*, a weak, overcautious, and irresolute general, was completely over-matched. After Athenian repulses at *Syracuse*, the Athenians made a grand effort, and in B.C. 413 sent out a second powerful armament of ships and men, commanded by *Demos'thenes* and *Eurym'edon*. It was the last throw of Athens for the empire

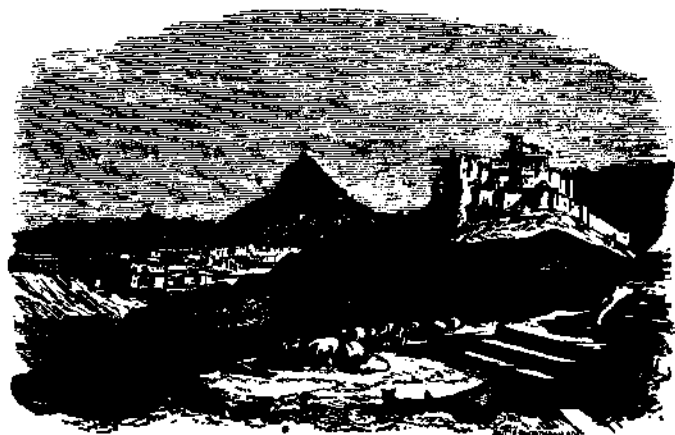
Failure of
Sicilian ex-
pedition.



Greek Soldier wearing the Cuirass.

of the world, and it was decisively and irretrievably lost. In a grand land-fight, and in a series of sea-encounters, in which the Syracusan confederate force of galleys was headed by the Corinthian squadron, ably led, the Athenian military and naval force was utterly vanquished; Nicias and Demosthenes were taken and killed; the whole expedition, to the last ship and man, was annihilated.

26. Henceforward Athens could only fight, not for conquest, but for her life as a great independent state of Greece. In



The Areopagus or Mars' Hill, and Acropolis, Athens.

B.C. 412 many of her allies or subject states revolted, including the wealthy *Miletus*, on the coast of Asia Minor, and the islands of Chios and Rhodes. Sparta now formed an alliance with Persia, and used Eastern gold to furnish ships and mercenary soldiers against Athens. *Alcibiades* had quarrelled with the Spartans, and, rejoining his country's side, conducted the war for Athens, in some of its closing years, with brilliant success. In B.C. 411 a revolution took place at Athens which really amounted to a sweeping away of the old democratic constitution of Solon, and the substitution of an oligarchical faction in power.

27. The war was chiefly carried on in Asia Minor, where Alcibiades and others defeated the Spartans and their allies by land

and sea; but in B.C. 405 the tide of success for Athens turned again, and the Athenian fleet was captured by the Spartan admiral *Lysander*, at the so-called battle of *Ægospotami* (e-gos-pot'a-mi) in the Hellespont, the Athenian galleys being seized, by surprise, on the beach, where they had been carelessly left by the crews with an insufficient guard. In B.C. 404 Athens, blockaded by the Spartans both by land and sea, surrendered to Lysander after a four months' siege, and the war ended in the downfall of Athens, and the formal abolition of the great Athenian democracy, seventy-six years after the battle of Salamis, which had given to Athens her place of pride and power.

28. Henceforward Athens was a subordinate power in Greece; Sparta was, for a time, supreme; a Spartan garrison held the Acropolis; Alcibiades, who might have restored Athens, was assassinated in Persia through the influence of Lysander; and though, after a brief period of rule by the *Thirty Tyrants*, set up by Lysander, a counter revolution restored, in part, the constitution of Solon, the political greatness of Athens had departed, and there remained for her only her undying empire in art, philosophy, and literature.

IV. PERIOD OF SPARTAN AND THEBAN SUPREMACY.

29. *Sparta*, on the decline of Athenian power, became the leading state in Greece, and held that position for thirty-four years, from the capture of the Athenian fleet at *Ægospotami* (B.C. 405) to the defeat of the Spartan army at *Leuctra* by the Thebans (B.C. 371). This period was one of warfare carried on by the Spartans with the Persians in Asia Minor (B.C. 399-395); with a confederacy against Sparta, composed of Corinth, Athens, Argos, Thebes, and Thessaly (394-387); and with Thebes, as she rose in strength under *Pelopidas* and *Epaminondas* (378-362). During this time we find both Sparta and Athens intriguing with the old enemy, Persia, in order to obtain her aid, for Greeks against Greeks, in their international contests—so low had Greece fallen, so devoid of national spirit had she become, since the days of Salamis and *Platæa*. The chief incidents of the first part of the period are the defeat of the troops of the above-named confederacy at *Coronæa* in Bœotia by the Spartan king *Agisilaus* (a-jes-i-la'us) (B.C. 394); the destruction of the Spartan fleet at *Cnidus* (ni'dus) in Asia Minor (coast of Ca'ria) by a combined Persian and Athenian fleet under *Conon* (B.C. 394); and

the disgraceful *Peace of Antalcidas* (the Lacedæmonian general who arranged it), concluded in B.C. 387.

30. By this treaty of peace (which Sparta brought about in order to break up the alliance between Athens and Persia) the Greek cities in Asia Minor, and the island of Cyprus, were given up to the Persian king; the Athenians were to keep only the islands of Scyros (si'ros), Imbros, and Lemnos, and all the other Greek states were to be independent both of Athens and Sparta. Greek disunion had thus brought it to pass that the Oriental enemy over whom, a century before, Greece had so gloriously triumphed, was dictating terms of settlement in Greek domestic strife.

31. The power that the Spartans had acquired among the Greek states was abused by them quite as much as the Athenians had ever abused theirs; and thus they had quickly aroused the hatred and jealousy of the other states. Their interference in the internal affairs of Thebes led to a war between the two states, which speedily resulted in the defeat of Sparta, and the downfall of her supremacy. The war between Thebes and Sparta, in the second part of this period, began in B.C. 378. *Thebes*, long undistinguished (since the death of the great poet *Pindar* about B.C. 440) in purely intellectual matters, had been giving great attention to warlike training, evolutions, and tactics, and in her two great statesmen and soldiers, *Pelopidas* and *Epaminondas*, she had found the men to direct her newly acquired powers to successful achievements on the field of battle. *Epaminondas* is one of the greatest characters in Grecian history. He made Thebes great, and, with his death, Theban greatness died. A most skilful general and a good man, he was well supported by his close friend *Pelopidas*, who was in all ways worthy of the association of their names in recounting the brief glory of Theban history. Athens joined Thebes in the contest, and the doings of her fleet revived the memory of her old renown, and gave back to her for a time her supremacy over the maritime states of Greece.

32. In B.C. 376 the Athenian fleet, under *Chabrias* (ka'bri-as), severely defeated the Lacedæmonian off *Naxos*. In B.C. 371 the Spartan (or Lacedæmonian) army invaded Bœotia, and was utterly defeated by the Thebans, under *Epaminondas* and *Pelopidas*, at the great battle of *Leuctra*. The moral influence of this victory was very great:

Treaty of
Antalcidas.

War between
Thebes and
Sparta.

Battle of
Leuctra.

the name for invincibility, so long possessed by Sparta, passed away from her, and henceforward she held but a secondary position amongst the states of Greece.

33. The victorious Thebans now invaded Peloponnesus, formed an alliance with Argos, Elis, and Arcadia, and warred against Sparta with success enough to render Messenia independent in B.C. 369, after she had been under Spartan domination for 350 years. In 367 Sparta had some success against Argos, Arcadia, and Messenia, and in 364 the Thebans lost Pelopidas, killed in action in Thessaly. In 362 Epaminondas, with a Theban army, invaded Peloponnesus, and gained his great victory at *Mantineia*, in Arcadia, over the Spartan army, dying gloriously of a wound when the battle was won. In B.C. 361 a general peace was made, when Greece was for the time exhausted by international fighting; the supremacy of Thebes came to an end with the loss of Epaminondas, and as Greece proper, politically corrupt and greatly weakened by long warfare, declined in moral and military strength, a new era began with the accession of Philip II. to the throne of Macedon in B.C. 359.

V. RISE OF MACEDON.

34. *Macedonia*, to the north of Thessaly, was not considered by the Hellenes as a part of Hellas, though some connection in point of race undoubtedly existed. The people seem to have been composed of Thracians and Illyrians with a large mixture of Dorian settlers amongst them. The country had no political importance till the time of Philip. The line of Macedonian kings claimed to be of Hellenic descent, and Greek civilization had been cultivated by some of them.

35. *Philip of Macedon* was a prince of great ability, educated at Thebes during the time of Theban supremacy, and trained in war by Epaminondas, on whose tactics he founded his famous invention, the "Macedonian phalanx." He was a master of the Greek language, and a diligent and acute observer, for future use, of the condition of Greece and of the character of the degenerate politicians of Athens. His fame has been overshadowed by that of his illustrious son, but he made Macedonia the leading power in Greece, and gave Alexander the basis for his great achievements. He was a man of unscrupulous character, determined will, prompt

action, and patient purpose; and when he became King of Macedon in B.C. 359 he had formed the plan of making his country supreme in the Hellenic world, as Athens, Sparta, and Thebes had successively been. Into the details of his career we have no space to enter. He partly bought and partly fought his way to the end he had in view, bribing the Greek politicians to further his designs in their respective cities, and wielding the phalanx with irresistible effect, when force, instead of fraud, was the weapon to be employed. The folly of the Greeks assisted Philip.

36. From B.C. 356 to B.C. 346 a war called the *Phocian* or *First Sacred War* was waged between the Thebans and the Phocians, with allies on each side, the origin of the war being a dispute about a bit of ground devoted for religious reasons to lying perpetually fallow. The end of it was that Philip of Macedon was called in to settle matters, and his ambition had secured a firm foothold in Greece. He possessed himself by force of the Athenian cities of *Amphipolis*, *Pydna*, *Potidaea*, and *Olynthus*, being vigorously opposed throughout by the great Athenian orator and patriot *Demosthenes*, who strove to rouse his countrymen against Philip's dangerous encroachments, in the famous speeches known as the *Olynthiac* and *Philippic* orations.

37. The political career of this great man extends from about B.C. 355-322, and was marked by patriotic fervour and matchless eloquence. In 338 he brought about an alliance between Athens and Thebes, and their armies met that of Philip on the fatal field of *Charonea* (ke-ro-ne'a) in Bœotia. There Greek independence perished—sapped by Greek folly, selfishness, and sloth,—overthrown by the Macedonian phalanx and Philip's warlike skill. This renowned military formation consisted of men ranged sixteen deep, armed with a pike extending eighteen feet in front of the soldier when it was held ready for action, and clad in the usual defensive armour. It thus presented a weighty mass, bristling with deadly points, to the onslaught of the foe.

38. The battle of *Charonea*, fought in B.C. 338, closes the third period of Greek history. Philip had already formed and taken some steps towards carrying out the design of subjugating the Persian empire. This task was left for his son Alexander to undertake, as Philip was killed by an assassin in B.C. 336. At a congress held at Corinth, after *Charonea*, Philip had been appointed, by the voice of united

Greece (save Sparta), commander-in-chief of the national confederate forces against Persia, and Alexander naturally succeeded to the enterprise on becoming monarch of Macedon.

CHAPTER V.

HISTORY OF THE FOURTH PERIOD.

FROM THE SUBJUGATION OF GREECE BY PHILIP OF MACEDON TO THE
ROMAN CONQUEST, B.C. 139-146.

I. CAREER OF ALEXANDER THE GREAT.

1. In Alexander of Macedon we come to one of the
Alexander
the Great. supremely great men who have been called "*world-historical*," because of the great influence which their achievements have exercised upon the world as they found it, and have continued to exert long after they had passed away. Such men have ever been the mark of that envy which is vexed at what is transcendently great, and so strives to depreciate it, and to find some flaw in it. To this envy, or to sheer stupidity, we must attribute the judgment of those who have talked of Alexander as "Macedonia's madman," and have assigned his doings on the theatre of the world's history to a "morbid craving for conquest," as it is termed, without regard to the great and beneficent aims which he, and such as he, have in part consciously pursued, and, beyond a doubt, have effectively attained. The true fame of the great Alexander has been amply vindicated by great writers, capable of estimating him at his proper value. Of him the historian Arnold writes that "far unlike the transient whirlwinds of Asiatic warfare, the advance of the Macedonian leader was no less deliberate than rapid; at every step the Greek power took root, and the language and the civilization of Greece were planted from the shores of the Ægean to the banks of the Indus, from the Caspian . . . to the cataracts of the Nile; to exist actually for nearly a thousand years, and in their effects to endure for ever."

2. The conqueror who was educated by Aristotle, the most
Alexander's
character and
abilities. intellectual man of his time, and one of the most intellectual men of all time, was not only a soldier of consummate ability, but a statesman of grand and comprehensive ideas, as displayed in his schemes of commerce,

and of culture, and of the union of the nations into a great empire conterminous with the known and civilized world. Of his military abilities it is enough to say that Napoleon "selected Alexander as one of the seven greatest generals whose noble deeds history has handed down to us, and from the study of whose campaigns the principles of war are to be learned." He is celebrated in Grecian history as being, next to Pericles, the most liberal patron of the arts, and, in short, there was no department in which the greatness of his character, either in personal achievement or in his appreciation of others, was not shown forth for the admiration of mankind.

3. *Alexander's* exploits were all performed in the short space of thirteen years, his rule lasting from B.C. 336-323. Accession of Alexander. Coming to the throne of Macedon at the age of twenty, he had to deal with enemies on every side. After putting down rebellion in his own kingdom, he marched into Greece, overawed Thebes, which had been intriguing against him, and in a congress of Greek states at the Isthmus of Corinth he was unanimously appointed (again with the exception of the Lacedæmonians) the representative of Greece in command of the great expedition against Persia.

4. In 335 he made a successful expedition against the barbarians of the north and west, the Thracians, Destruction of Thebes. Gætæ, and Illyrians, and on his return found Thebes in revolt against him. He dealt with the matter in a sharp, short, and decisive way. Thebes was taken by storm; the inhabitants were all slain or sold as slaves; and all the buildings, except the temples and the house which had been that of Pindar, the poet, were razed. The capital of Bœotia had defied Alexander, and had ceased to exist.

5. In B.C. 334 Alexander crossed the Hellespont at the head of an army of 30,000 foot-soldiers and 5000 cavalry, First invasion of Persia. and first met the foe at the river *Granicus* (gra-ni-cus), in My'sia. The result was a Persian defeat, which cleared the way through Asia Minor, and brought the Macedonians to the borders of Syria. The second battle (B.C. 333), and a great one, was fought at *Issus*, in the south-east of Cilicia. There Alexander met the King of Persia himself, *Darius III.* (*Codomannus*), and gained a complete victory over a vastly superior force. Darius fled, leaving his wife and mother prisoners in the conqueror's hands. They were treated by him with the greatest courtesy and kindness.

6. The Persian resistance thus disposed of for a time, Alexander turned southwards, in order to do his work thoroughly as he proceeded, and leave behind him nothing unsubdued before his advance into the

interior of Asia. He made an easy conquest of the cities of Phœnicia, except Tyre, which resisted obstinately for seven months, and was taken in the summer of B.C. 332. After taking Gaza, Alexander marched into Egypt, which received him gladly, from hatred of her Persian rulers. Early in B.C. 331 the Macedonian king handed down his name to future ages by founding, at the mouth of the western branch of the Nile, the city of Alexandria, which was destined to become so famous for commerce, wealth, literature, and learning.

7. In the spring of B.C. 331
 Second invasion of Alexander
 Persia. der set
 out again for Persia, where Darius had been gathering

an immense force with which to make a last struggle for the empire of the world. After traversing Phœnicia and northern Syria, Alexander crossed the Euphrates and Tigris, and came out on the plain near the little village of *Gaugamela*, to the



Alexandria, from a print published in 1574.

south-east of the ruins of Nineveh. The great and decisive battle that ensued with the Persians was fought in October, B.C. 331, and has been called the battle of *Arbela*, from a place many miles to the east, across the river Zab'atus (or Lycus), where Alexander had his headquarters on the day after the battle.

8. The battle of *Arbela* was a miracle of heroism and generalship on the part of the victor. With a force of less than 50,000 men Alexander met at least six times the number of really warlike, well-trained troops, posted on ground admirably suited for the action of their formidable cavalry,



Ruins of the Castle of Darius at Hamadan.

almost equalling in numbers the whole Greek army. Taking his life in his hand, and risking all to win all; trusting to his own skill and to the courage and devotion of his troops; calculating on the moral effect to be produced by a successful assault on that part of the Persian host where Darius himself was posted; confident in the power of the phalanx, and yet taking every precaution that skill and foresight could suggest—Alexander gained for himself, by his dispositions and conduct on this great day, a place among the foremost tacticians and heroes in the history of the world. The phalanx forced its irresistible way through the Persian centre, moved nearer and nearer to Darius,

shook his strong nerves at last, and sent him fleeing, fast as horse could bear him, from the field of, not merely a lost battle, but a ruined empire. A few days afterwards Alexander entered Babylon, far to the south, as virtual master of the Eastern world, at the age of twenty-five. In the following year (330) Darius was murdered by his satrap Bessus, governor of Bactria.

9. We must pass rapidly over what remains to be told. After receiving the surrender of the other two capitals, *Susa* and *Persepolis*, Alexander spent the year B.C. 330 in conquering the northern provinces of the Persian Empire, between the Caspian Sea and the Indus. In 329 he marched into *Bactria*, over the mountains now called the *Hindoo Koosh*, caught and slew the traitor Bessus, and advanced even beyond the river *Jaxartes* (the *Sir* or *Sihon*). In 328 he was engaged in the conquest of *Sogdiana*, between the Oxus and Jaxartes, the country of which the capital was *Maracanda*, the modern *Samarcand*.

10. The proceedings of the year B.C. 327 are of peculiar interest to Englishmen, the modern conquerors of India. In the spring Alexander marched through what is now Afghanistan, crossed the Indus, and defeated an Indian king, *Porus*, on the banks of the *Hydaspes* (*hy-das'pēz*) (the *Jhelum*), afterwards the battle-ground of Chillianwallah, where Lord Gough encountered the Sikhs in 1849. He was thus the first European sovereign to conquer the *Punjaub*, which he restored, in honour of a gallant resistance, to his prisoner Porus. Beyond the *Hyph'asis* (the *Sutlej*) the now war-worn Macedonian soldiers declined to march, and Alexander determined to go back, by a new route, to Persia. On his way to the Indus he stormed the capital of an Indian tribe, now *Mooltan* (on the *Chenab*; taken by our troops in 1849), and was himself severely wounded in the assault. In 326 he sailed in a fleet, built on the spot, down the *Indus*, into the ocean; despatched a part of the army on board the ships, under his admiral *Nearchus* (*ne-ar'-kus*), by sea coastwise into the Persian Gulf, and marched himself with the rest through *Gedro'sia* (now *Beloochistan*), reaching *Susa* (east of the Tigris) early in 325.

11. During the rest which the troops took here, Alexander, many of his generals, and many thousands of his soldiers, married Asiatic women, and, with the same view of bringing Europe and Asia into one form of civilization, great numbers of Asiatics were enrolled in

Further conquests of Alexander.

Conquest of the Punjaub.

Alexander settles in Babylon.

the victorious army, and trained in the European fashion. For the improvement of commerce, the Tigris and Euphrates were cleared of obstructions. From Susa, in the autumn of 325, Alexander visited *Ecbat'ana* (in Media), and thence proceeded to *Babylon*, which he entered again in the spring of 324. He received on the way ambassadors from almost every part of the world which he had awed and astonished by his exploits. "In the tenth year after he had crossed the Hellespont, Alexander, having won his vast dominion, entered Babylon; and resting from his career . . . steadily surveyed the mass of various nations which owned his sovereignty, and revolved in his mind the great work of breathing into this huge but inert body the living spirit of Greek civilization. In the bloom of youthful manhood, at the age of thirty-two, he paused from the fiery speed of his earlier course, and for the first time gave the nations an opportunity of offering their homage before his throne. They came from all the extremities of the earth to propitiate his anger, to celebrate his greatness, or to solicit his protection."¹

12. It was the intention of Alexander to make Babylon the capital of the empire, as being the best means of Death of Alexander. communication between east and west; and among the great schemes which he meditated are said to have been the conquests of Arabia, of Carthage, of Italy, and of western Europe. For commercial and agricultural purposes he intended to explore the Caspian Sea, and to improve the irrigation of the Babylonian plain. All his plans were made vain by his sudden death of a fever at Babylon in the summer of B.C. 323, after a career of which the bare recital is, perhaps, the best eulogium.

13. His wisdom as a statesman, concerned in retaining what he had subjugated as a general, was strikingly shown Alexander's policy towards the conquered. in the policy which he pursued towards the conquered. With enlightened and prudent toleration, he protected them from oppression; he respected their religion, and left the civil administration to their native rulers; his great principle being to alter as little as possible the internal organization of the countries subdued by his arms. In the plans of Alexander, "the union of the East and the West was to be brought about in the amalgamation of the dominant races by intermarriage, by education, and, more than all, by the ties of commerce. . . . In nothing, probably, is the superiority of his genius

¹ Dr. Arnold.

more brilliantly displayed than in his exemption from all national prejudice."¹

14. Alexander the Great left no heir to his immense empire; **Establishment of various Greek kingdoms.** but it has been said that the Greek kingdoms which arose after him in Asia and in Africa are the dynasty which he founded. The territory which he had subdued was divided amongst many successors, but the Greek culture which his arms conveyed with them endured for many generations. In *Bactria* (the modern *Bokhara*), *Asia Minor*, *Armenia*, *Syria*, *Babylonia*, and above all in *Egypt*, Greek kingdoms were established as centres of science, art, and learning, from which Greek light radiated into the world around them. In Europe, besides that of Macedon, a kingdom in *Thrace*, stretching beyond the Danube, another in *Illyria*, and another in *Epirus*, were under the rule of Greek princes. The general knowledge of mankind was greatly increased by Alexander's conquests, which opened up the Eastern world fully to Europeans, and penetrated into countries, such as *Bactria* and *Sogdiana*, which were previously almost unknown to them. The sciences of geography and natural history thus received great additions, and so Asia made some return for the boon which she was receiving from Europe. To Alexander the world owed, amongst other great cities built by him or his successors, *Alexandria* in *Egypt*, and *Antioch* in *Syria*.

15. "The Greek language became the tongue of all government and literature throughout many countries where the people were not Greek by birth. It was thus at the very moment that Greece began to lose her political freedom that she made, as it were, an intellectual conquest of a large part of the world. . . . In the cities and lands which in this way became partially Hellenized, that is, imbued with Greek ideas and civilization, learning and science flourished as they had never flourished before. The Greek tongue became the common speech of the civilized world."²

"Throughout *Asia Minor*, *Syria*, and *Egypt* the Hellenic character that was thus imparted remained in full vigour down to the time of the Mahometan conquests. . . . The early growth and progress of Christianity were aided by that diffusion of the Greek language and civilization."³

¹ Heeren's *Historical Researches*.

² E. A. Freeman's *General Sketch of European History*.

³ Creasy, *Decisive Battles*.

16. Beyond the Euphrates, Grecian influences largely modified Hindoo science and philosophy and the later Persian literature. It is also interesting to observe (as Sir Edward Creasy has pointed out in the work just quoted) how the intellectual influence of ancient Greece, poured on the Eastern world by Alexander's victories, was brought back to bear on Mediæval Europe through the Saracenic conquests. We shall see hereafter what the Moors, for example, did for Spain; and the learning and science of the Arabians, communicated at that epoch to the Western parts of Europe, were but "the reproduction, in an altered form, of the Greek philosophy and the Greek learning acquired by the Saracenic conquerors along with the territory of the provinces which Alexander had subjugated nearly a thousand years before the armed disciples of Mahomet commenced their career in the East."

II. ALEXANDER'S SUCCESSORS.

17. On the death of Alexander in B.C. 323 a struggle of more than twenty years' duration ensued among his principal generals and their heirs—*Perdic'cas*, *Ptolemy*, (to'l'e-my), *Antig'onus*, his son *Demetrius Poli'orctes* (po-li-or-sē'tēz), *Cassan'der*, *Seleu'cus*, and others. At last, in B.C. 301, a great and decisive battle was fought at *Ipsus*, in Phrygia, between Antigonus (with his son Demetrius) and a confederacy of his rivals. The result was to distribute the provinces of Alexander's empire in the following way:—*Lysim'achus* got nearly the whole of Asia Minor; *Cassander* was left in possession of Greece and Macedon; *Seleucus* took Syria and the East; *Ptolemy* had Egypt and Palestine. Of all these we can here notice only the two most important kingdoms—that of the *Ptolemies* in Egypt and that of the *Seleucidæ* in the East.

18. *Ptolemy I.* (surnamed *Soter*, the Preserver), who had really become king of Egypt on Alexander's death, was the founder of a line of monarchs who governed for 300 years until the conquest of Egypt by Rome. His administration of the country was successful and enlightened, and he raised Alexandria to the highest place amongst commercial cities. It was he who founded there the colony of Jews, to whom the subsequent fame of Alexandria in philosophy and literature, as well as in politics, was largely due. He was a great

patron of science, art, and literature, and founded the museum¹ and library of Alexandria. The "familiar friend" of school-boys, the great mathematician Euclid, flourished in his reign.

19. He was succeeded in B.C. 285 by his son *Ptolemy II.* (surnamed *Philadelphus*, brotherly). This king is king. renowned as a munificent patron of science and literature, and raised to the greatest splendour the institutions founded by his father. The library of Alexandria was enriched



Caravan crossing the Desert.

with the treasures of ancient literary art. He was the builder of the famous lighthouse on the island of Pharos at Alexandria, which was one of the "seven wonders of the world," and he greatly promoted commerce in the Red Sea, and the caravan trade with Arabia and India. His court was frequented by learned men, with whom he associated on familiar terms. The famous Syracusan *Theocritus*, the creator of bucolic poetry as a branch of Greek literature, was favoured by Ptolemy Philadelphus, and wrote several of his idyls in his honour. Ptolemy Philadelphus died in B.C. 247.

20. He was succeeded by his son *Ptolemy III.*, surnamed *Ptolemy III. Euergetes*, or "benefactor," by his Egyptian subjects, because he brought back, on his return from an Eastern expedition, the statues of their gods carried off by Cambyses, and restored them to their temples in Egypt. Under

¹ The *Museum*, or Temple of the Muses, somewhat resembled a modern university, including lecture-rooms, dining-halls, and art-galleries. In the beautiful gardens, with shady walks, statues, and fountains, the men of learning who were maintained there taught their disciples, and the place became famous throughout the civilized world as the abode of scholars, poets, and scientific men.

the Ptolemies generally, we may observe, the Egyptians were treated with mildness; the civil administration was much left to native rulers, and the ancient religion was respected: all this was in accordance with the principles of the great Alexander. The patronage of literature was continued, and the court of Ptolemy Euergetes was the resort of the most distinguished men of the day, including the celebrated grammarian and poet *Callimachus*, who was chief librarian of the famous Alexandrian institution, and the founder of a great school of grammarians. Ptolemy III. died in B.C. 222, leaving the Græco-Egyptian kingdom in the highest prosperity at home, and with the widest dominion abroad, which it ever attained,

21. Under his vicious son, *Ptolemy IV.* (surnamed *Philopator*, filial), who reigned till B.C. 205, the kingdom declined in political power; but even this Ptolemy was the supporter of literature, and dedicated a temple to Homer as a divinity.

22. Under *Ptolemy V.* (surnamed *Epiphanes*, e-pif'a-nēz, illustrious), who reigned B.C. 205-181, nearly all the foreign possessions of Egypt were permanently lost to Anti'ochus of Syria and others, and Roman influence in Egypt began in the form of an alliance for her protection. Under the successors of this monarch the Egyptian kingdom gradually declined, and Roman influence increased, until, with the death of the famous Cleopa'tra, in B.C. 30, Egypt became a Roman province.

23. Under the rule of the Ptolemies the city of *Alexandria* was not only the chief centre of the commerce of the world, but "the point of union for Eastern manners and tradition with Western civilization." Like Alexander the Great, the best of the Ptolemies, amidst all military enterprises, and in all civil administration, paid great regard to the spread of civilization by the furtherance of commercial intercourse and of literary and scientific research. The peculiarity of the culture which prevailed during this period at the literary capital of the world, Alexandria, was the contact and mutual reaction of the ideas of the Jew, the Egyptian, and the Greek. The intellectual friction caused hereby resulted in great mental activity, especially in mathematical science, cultivated with distinguished success by *Euclid* the geometrician, founder of the Alexandrian mathematical school; *Apollo'nus*, the inventor of conic sections; *Hipparchus*, the father of astronomy and of scientific geography; and *Eratosthenes* (er-a-tos'the-nēz), the

learned astronomer, geometrician, geographer, and grammarian. What the Pharos of Alexandria was to the ships that used her harbour, that was Alexandria herself, with her schools of learning, to a great part of the civilized world—a light shining, not into utter darkness, but so as to guide men past the shoals of error into the haven of the truth as then known and understood.

24. Under the Ptolemies the Hebrew Scriptures were translated into Greek (the *Septuagint* version, or version of "the Seventy") by learned Jews; the great Homeric poems, the "*Iliad*" and the "*Odyssey*," were revised and critically edited by the celebrated grammarians *Zenodotus*, his pupil *Aristophanes*, and the greatest critic of antiquity, *Aristarchus*, whose edition of Homer has been the basis of the text to the present day.

25. The Syrian monarchy of the *Seleucidae* began in B.C. 312 with *Seleucus I.* (surnamed *Nicator*, ni-ca'tor), one of Alexander's generals, and under him was extended over much of Asia Minor, including also the whole of Syria from the Mediterranean to the Euphrates, and the territory eastwards from the Euphrates to the banks of the Oxus and the Indus. *Seleucus I.* was an able and energetic monarch, and sedulously carried out the plans of Alexander the Great for the spreading of Greek civilization, establishing in nearly every province of his great empire Greek colonies for that purpose. He died in B.C. 280, having founded the city of *Antioch* in Syria as the capital of the kingdom. His successors, the dynasty known as the *Seleucidae* (or "descendants of Seleucus"), ruled for about two centuries. The most notable of these monarchs were named *Antiochus*.

26. The third of the name, *Antiochus the Great*, reigned from B.C. 223 to 187, and was the monarch at whose court Hannibal, the great Carthaginian, took refuge. *Antiochus* invaded Greece in B.C. 192, and there came into collision with the Romans, who defeated him both by land and sea, and compelled him to yield a large part of his dominions in Asia Minor. Much of the eastern territory had been lost before this time, as well as Phœnicia, Palestine, and western Syria, conquered by Ptolemy Philopator, king of Egypt.

27. *Antiochus Epiphanes* (reigned B.C. 175-164) was the king who oppressed the Jews (as related above, p. 59, in their history), and tried to introduce the worship of the Greek divinities; it was against him

The Septuagint: the Homeric poems.

Seleucus I.
king of
Syria.

Antiochus the Great, king.

Antiochus Epiphanes, king.

that the brave Maccabees rose in rebellion. The Syrian kingdom came to an end in B.C. 65, conquered by the Romans under Pompey.

III. LATER HISTORY OF MACEDON AND GREECE.

28. The last period in the history of Greece presents us with a spectacle now dreary and degraded, now affecting and instructive. We have long wars carried on, amongst different successors of Alexander, in contention for the sovereignty of the Greek states. We see factions and intrigue rife in and between the different communities. From time to time great and patriotic men arise, making a struggle glorious for themselves, vain in its issue, for the restoration of political freedom and of the spirit of the olden time that could return no more. We find "leagues" and confederations formed in order to resist, if possible, by combination, and by the resources of diplomacy, the coming doom of political extinction. We have Greece, last of all, brought into contact with the guile and power of Rome, her great successor in the world's history, and absorbed into her growing empire.

Character of
Last Period
of Greek history.

29. A great effort to free Greece from the Macedonian supremacy was headed by Athens in B.C. 323. The renowned Athenian orators *Demos'thenes* and *Hyperides* (hy-per-i'dêz) were the political heroes of the occasion, opposed by *Phocion*, a man of pure character, but one who despaired of a successful rising against *Antip'ater*, ruler of Macedonia before and after Alexander the Great's death. Athens was joined by most of the states in central and northern Greece, and the war derives its name from the town of *La'mia* in Thessaly, where Antipater, after being defeated by the confederates, was besieged for some months. The war ended in B.C. 322 by Antipater's complete victory at the battle of *Crannon* in Thessaly. *Demosthenes* ended his life by poison in the same year; *Hyperides* was killed by Antipater's orders; *Phocion* died by the hemlock at Athens in B.C. 317 on a charge of treason.

The Lamian war.

30. A distinguished character of this period of Greek decline was *Demetrius Poli'orces* ("besieger of cities"), king of Macedonia from B.C. 294 to 287. His life was passed in fighting with varied success, and he was driven from the throne of Macedon at last by a combination of enemies, including the famous *Pyrrhus*, king of Epi'rus. Demetrius was a

Demetrius
Poli'orces.

man of wonderful energy, promptitude, daring, and fertility of resource, deriving his surname from the enormous machines which he caused to be constructed for the siege of Rhodes, one of his warlike enterprises. He was of service to Athens, and freed her for a time from Macedonian domination before he became himself ruler of Macedon.

31. A famous personage in this period was *Pyrrhus*, the **Pyrrhus, King of Epirus.** warlike King of Epirus, the territory in the north-west of Greece, inhabited by many tribes, not of pure Hellenic blood, but largely composed of the descendants of the old Pelasgians and Illyrians. The first king of the whole country was named Alexander, and he was the brother of Olympias, mother of Alexander the Great. He ruled from B.C. 336 to 326. Pyrrhus became king in B.C. 295 and reigned till 272, and is renowned in history as the greatest warrior of his age. His career resembles that of Charles XII. of Sweden in its warlike activity and adventurous character, and in its failure to leave any enduring result of ambitious enterprise and brilliant achievement.

32. Pyrrhus seems, says *Mommsen*, to have "aimed at doing **Ambition of Pyrrhus.** in the Western world what Alexander the Great did in the East; but while Alexander's work outlived him, Pyrrhus witnessed with his own eyes the wreck of all his plans." According to the great historian of Rome, *Dr. Arnold*, Pyrrhus aimed at foreign conquest as a means of establishing his supremacy over Greece itself. He hoped that after being victorious over the Romans he should then, passing over into Sicily, assail thence effectually the dominion of the Carthaginians in Africa, and return home to Epirus with an irresistible force of subject-allies, to expel Antigonus from Thessaly and Bœotia, and, making himself master of Macedonia, to reign over Greece and the world as became the kinsman of Alexander and the descendant (as he claimed to be) of Achilles.

33. Such was the programme of Pyrrhus; the performance **Victories over the Romans.** we are now to describe. This affable, generous, daring, and popular prince fought with great bravery at the decisive battle of Ipsus in B.C. 301. He had been driven by his subjects from Epirus; but, assisted with a fleet and army by Ptolemy I. of Egypt, returned thither and began his actual reign in B.C. 295. His first efforts were turned against Macedonia; but, after much fighting, he lost his hold there in B.C. 286. It was in B.C. 280 that he began his great enterprise by

crossing over into Italy, to aid the Tarentines against the Romans. In his first campaign he defeated the Romans in the battle of *Heracle'a* in Luca'nia. The skill of Pyrrhus was aided by a force of armoured elephants and by the Macedonian formation of the phalanx, both novelties in war to the Romans. In the second campaign (B.C. 279) Pyrrhus gained a second dearly-bought victory over the Romans at *Asculum* in Apu'lia, but there was no decisive result, and in 278 he crossed over into Sicily, to help the Greeks there against the Carthaginians.

34. At first he was very successful and defeated the Carthaginians, taking the town of *Eryx* (e'rix); but he failed in other operations, and returned to Italy in 276, again to assist the Tarentines against the Romans. In 275 his career in Italy was closed by a great defeat inflicted by the Romans at the battle of *Beneventum* (ben-e-ven'tum) in Samnium, and Pyrrhus returned to Epirus with the remnant of his army. In 273 he invaded Macedonia with such success as to become king, and his restless spirit then drove him to war in Peloponnesus. He was repulsed in an attack on Sparta, and, after entering the city of *Argos* to assist one of its factions, was knocked from his horse, stunned by a heavy tile hurled from a house-top by a woman's hand, and killed by the soldiers of the other party. Thus died Pyrrhus, in the 46th year of his age and the 23d of his reign, a man coming nearer than any other in the olden time to the character of one of the chivalrous fighters of the middle ages—a *Cœur de Lion*, and something more—a man of the highest military skill, capable of conceiving great enterprises, but without the steady resolution and the practical wisdom to bring them to a successful issue.

Repulses and
death of
Pyrrhus.

35. An interesting occurrence of the time was an invasion of Greece by the *Gauls* in B.C. 280. After penetrating through Macedonia and Thessaly they were defeated under their leader *Brennus* (to be carefully distinguished from the captor of Rome a century earlier), near Delphi in Phocis. Some of the Gauls in this irruption made their way into Asia Minor, and ultimately gave their name to the province called *Galatia*, adopting the Greek customs and religion, but keeping their own language.

36. A people concerning whom we have hitherto had little or nothing to relate in the history of Greece becomes now promi-

ment. In B.C. 284 *Ætolia*, a large territory in the west of central Greece—many of the tribes of which were barbarians (*i.e.* did not speak Greek) at the time of the Peloponnesian war—formed against the Macedonian monarchy a powerful league, which included Acarnania (*ac-ar-na'ni-a*), Locris, and part of Thessaly, and had many allies in Peloponnesus. This and other such federal unions of different states had for their object the restoration and maintenance of Greek independence, the control of questions of peace and war being left to certain high officials and a committee appointed by the different states. They were serviceable for a time against Macedonia, but all succumbed at last to the power of Rome. Most of Greece was included in one or other of these confederacies, while *Macedonia* in the north was ever striving to recover and to maintain her influence, and *Sparta* in the south kept her usual position of sullen isolation.

37. The *Achæan League* was founded, in its new form, in B.C. 280, consisting of the towns in Achæa, and afterwards including Sicyon (*sis'i-on*), Corinth, Athens, and many other Greek cities, so that it became the chief political power in Greece. In B.C. 245 the able and patriotic *Aratus* (*a-ra'tus*) (sometimes called the "last of the Greeks"), became general or head of the league, and much extended its influence, being especially skilful in diplomacy. *Philopæmen* (*fi-lo-pē'men*), an Arcadian, was another distinguished man of this period, and became general of the league in B.C. 208, and again in 201 and 192. He was successful in battle against the Spartans when they made war on the League, and in B.C. 188 took Sparta, levelled the fortifications, and abolished the institutions of Lycurgus, introducing in their stead the Achæan laws. He died in B.C. 182, a great man worthy of a better age and of a better fate, having been taken in battle by the revolted Messenians, and poisoned in prison.

38. In B.C. 244 *Agis IV.*, one of the associate kings of Sparta, tried to reform the state by a revival of the decayed institutions of Lycurgus, Sparta having fallen away into luxury and vice, which had sapped national and social strength. His colleague, *Leonidas II.* (unfitly named, as we look back upon Thermopylæ), assassinated him by command of the Ephors, to please the corrupt Spartan aristocracy. *Cleomenes* (*cle-om'e-nēs*) *III.* was king of Sparta from B.C. 236–222, and his period of rule throws a last gleam

of olden glory over the gloom of his country's inevitable decay. He was a Spartan of the olden type, modified by the age in which he lived, and strove with great energy and temporary success to regenerate his country. He was successful in war against the Achæan League, and in B.C. 226 effected a revolution at home. He overthrew the Ephors, and restored the ancient constitution on a new and wider basis by admitting to Spartan citizenship many of the *Periæci*, while he enforced the regulations of Lycurgus bearing on simplicity of life and manners. His power was ended by an alliance between his old enemy, the Achæan League, and the Macedonians, whose united forces completely defeated him at the battle of *Sella'sia*, in Laconia, B.C. 222. He fled to Egypt, and died there by his own hand in 220. With him the day of Sparta was done as a free state, and she sank into insignificance, forced at last to join the Achæan League in B.C. 188, as we have seen, by Philopœmen.

39. *Macedon* was brought into collision with the growing power of republican Rome during the reign of King *Philip V.*, B.C. 220-178. He was an able monarch, skilled in war, but was totally defeated by the Roman general *Flamininus* (fla-mi-ni'nus), at the battle of *Cynoscephala* (cy-nos-cef'a-lê), in Thessaly, in B.C. 197. In the following year, by authority of Rome, Greece was declared free and independent by a herald at the Isthmian Games, which were celebrated at Corinth. The power of Macedon thus virtually came to an end, but, as regarded the Greeks, this proclamation was really a transfer of supremacy from Macedon to Rome, and henceforward Rome constantly interfered in Greek affairs. Domestic faction helped Roman intrigues, ambition, and arms, and the battle of *Pydna* (in Macedonia) gained by the Romans in B.C. 168 over *Perseus* (per'sews), the last king of Macedon, formally ended the dominion established by Philip II. nearly two centuries before. Macedonia was made a Roman province in B.C. 147.

Macedon
a Roman
province.

40. The *Achæan League* had gradually declined in power, and in B.C. 150 war with Rome began, as a last effort on behalf of Greece. It ended in the defeat of the forces of the League by the Roman general *Mummius*, under the walls of *Corinth* (B.C. 146). The city was taken, plundered, and burned to the ground; the Achæan League was formally dissolved, and Greece was made into a Roman

Greece
a Roman
province.

province under the name of *Achaia* in B.C. 146. Amongst others, the city of Athens was allowed to retain a kind of freedom, and she became, along with Alexandria, an university town of the civilized world, in which students of art, philosophy,



Remains of Ancient Temple at Corinth.

and literature found the best models and the best instruction, and were inspired by memorials of the past in a land that was politically dead, but was living with an imperishable life in all that pertains to the highest forms of intellectual culture.

4. HISTORY OF THE GREEK COLONIES.

41. We have seen that by the peace of Antalcidas, concluded in B.C. 387, the Greek colonies in Western Asia. the Greek cities in Asia Minor were ceded to Persia, and on the fall of the Persian Empire they were incorporated with Alexander's, and followed the fortunes of some of the kingdoms formed out of the fragments of his vast dominion. Cyprus and much of the south coast of Asia Minor came under the Ptolemies of Egypt; nearly all the west coast was governed by the Seleucidae of the Syrian kingdom; the coast opposite to Lesbos became in B.C. 280 the independent kingdom of *Pergamus*, lasting till B.C. 133, when its king, *Attalus III.*, bequeathed his territory to the Romans.

42. *Pergamus* was a splendid city, with a library and school of literature rivalling those of Alexandria, and interesting in the history of books for the invention of parchment as a writing material, the prepared skin of sheep and goats there introduced being called by the Romans *Charta Pergamena*, or, paper of Pergamus, whence

(through the French *porcelaine*) our word is derived. *Smyrna* is remarkable as the only great city on the west coast of Asia Minor which has survived to the present day, when it remains the greatest commercial town of that quarter of the Mediterranean. The ancient city was abandoned and



The Castle and Port of Smyrna.

a new one founded near it on the present site by Antigonus, one of Alexander's generals. It has a splendid harbour, and soon attained great prosperity, which it kept through the Roman times, being famous also as one of the "seven churches of Asia" addressed by St. John in the *Apocalypse*, and as the scene of the martyrdom of Polycarp its bishop. *Ephesus*, chief of the Ionian cities, was celebrated for its temple of *Artemis* (*Diana*), built in the 6th century B.C., and burnt down by the incendiary *Herostratus* (he-ros'tra-tus) on the night on which Alexander the Great was born, B.C. 356. It was splendidly rebuilt, and was the chief ornament of the magnificent city, of which many ruins are still visible. *Ephesus* flourished through the time of Alexander's successors, and became under the Romans the capital of the province of Asia, and the greatest city of Asia Minor, being well known also in connection with early Christianity and St. Paul. *Halicarnassus*, the Dorian city in *Ca'ria*, was taken by Alexander the Great and destroyed, in B.C. 334. It had a world-wide reputation through its *Mausoleum* (the origin of the name of all such splendid tombs), the edifice erected by Queen *Artemisia* (ar-te-mis'i-a) II. (who reigned B.C. 352-350) in honour of her husband *Mausolus*. The greatest Greek sculptors of the age adorned this building by their art, and some splendid relics of it are to be seen in the British Museum.

43. The island of *Rhodes* early became a great maritime state, and founded many important colonies in Sicily, southern Italy, and elsewhere. The

city of *Rhodus* (Rhodes) was built in B.C. 408, and the island, after subjection both to Sparta and to Athens, became an independent republic in 355. After Alexander the Great's death Rhodes was in alliance with the Greek kingdom in Egypt (the

Ptolemies), the city acquiring great fame by its successful resistance (in B.C. 305) to the efforts of Demetrius Poliorcetes in the siege which has been mentioned (p. 136) in our account of that able and warlike adventurer. After this event the famous *Colossus* (one of the "seven wonders") was erected at the mouth of the harbour, but not with its legs extended across, as commonly supposed. Greek taste would be a guarantee against an attitude so absurd and inelegant, and there is no authority for the statement. It was a huge bronze statue of the *Sun-god*, 105 feet in height, and remained there for 56 years, being overthrown and shattered by an earthquake in B.C. 224. Rhodes remained a great commercial state and maritime power till the time of the Roman emperors, but the city was completely ruined by an earthquake in A.D. 155.

44. In Italy *Tarentum* first claims notice. Founded in B.C. 708 by Lacedæmonian settlers, it became the greatest city of *Magna Cities in Italy*. *Græcia*, and had a large commerce, war-fleet, and army. The citizens were wealthy and luxurious, and at last sought aid from Greece against Italian foes. They were helped for a time, as we have seen, by Pyrrhus against the Romans, but after his defeat the city of Tarentum was taken by the latter in B.C. 272, and its prosperity departed after the second Punic war, in which it revolted to Hannibal, being retaken by Rome in 207. *Croton* or *Crotôna* was a powerful commercial city, famous for the school of the philosopher *Pythagoras*, and, in a different way, for the possession of the greatest athlete of all Grecian history, *Milo*, a man of prodigious strength and activity, six times victorious in wrestling at the *Olympian*, and as many times at the *Pythian* games. It destroyed the wealthy and luxurious city of *Sybaris* in B.C. 510, and sank itself to decay in its wars with Syracuse and with Pyrrhus. *Thurii* (thu'ri-i) was a powerful Greek city in the same quarter, near to Sybaris, and was founded in B.C. 443 by the remains of the Sybarites and by colonists from all parts of Greece, including many from Athens, and the historian Herodotus. In the 3d century B.C. it fell under the power of Rome.

45. In Sicily, the Doric city of *Agrigentum* was very wealthy and populous, till its destruction by the Carthaginians in B.C. 405. It was here that the celebrated *Phalaris* (fal'a-ris) was "tyrant" in the 6th century B.C.—the despot said to have had a brazen bull, in which he roasted his victims alive. But the main interest and importance of Greek history in Sicily are centered in the great city of *Syracuse*, which has already appeared in the Peloponnesian war. Syracuse was founded in B.C. 734 by a colony of Corinthians and other Dorians, and extended in time from an island, *Ortygia* (or-ty'i-a), to the mainland opposite, when it consisted of five separate quarters, each with its own fortifications. It had two fine harbours and became a very large and flourishing city. In B.C. 485, after struggles between the aristocratic and democratic parties, Syracuse came under the sovereignty of *Gélon*, who greatly increased its power. In 480 (the year of *Thermopyla* and *Salamis*) he gained his great victory over the Carthaginians, who had invaded Sicily with an immense force, which was almost destroyed. The career of Syracuse was thus assured, but Gelon, a monarch of excellent character, a model "tyrant" (in the Greek sense of the word), died soon afterwards, in B.C. 478.

He was succeeded by his brother, the famous *Hieron* or *Hiero* (hi'e-ro) I., who reigned till 467. Under him Syracuse rose to her greatest prosperity, his chief exploit being a naval victory over the Etruscan fleet near *Cuma* in B.C. 474. Hieron was a great patron of literature, and entertained at his court the poets *Æschylus* (es'ki-lus) and *Pindar*, the latter of whom has celebrated in his odes the victories won by the chariots of the Syracusan king at the Olympian contests. Hiero's brother *Thrasylus* (thras-y-bu'lus), who succeeded, was driven out by the Syracusans for his tyranny (in the modern sense), and a democracy was established which continued for about sixty years. The great siege by the Athenians has been already dealt with (p. 118). This ended in the triumph of Syracuse in B.C. 413, and in 405 the state fell under the absolute rule of *Dionysius* (di-o-nis'i-us) I. (the elder), who reigned till 367.

46. After conquering several Sicilian cities, Dionysius turned his arms in B.C. 397 against the old enemy of Sicily, the great, commercial Carthage. In 395 his fleet was beaten and he was besieged in Syracuse, but he drove the enemy off and destroyed their fleet, after a plague had reduced their strength. In 392 peace was made between Carthage and Syracuse, and for twenty-five years Dionysius, till his death in B.C. 367, ruled Syracuse as the most powerful of Greek states in that quarter, commanding with her fleets the seas to east and west of Italy. He was a steady encourager of literature and the arts, and erected at Syracuse many fine temples and other buildings. His severe conduct and system of espionage against treachery, in the last part of his reign, have caused him to be denounced as a model of a bad despot, but he unquestionably did much for Syracuse.

47. His son, *Dionysius II.* (the Younger), reigned at Syracuse from B.C. 367 to 356, and after losing and recovering his power, again from 346 to 343. He was a weak and dissolute person, fond of theoretical philosophy and a friend of *Plato* and other teachers. He was expelled by *Timoleon* (ti-mo'le-on), who was despatched from Corinth, the mother country of Syracuse, with an expedition to relieve Sicily from her troubles of internal dissension and dread of Carthage.

48. In B.C. 343 Syracuse thus became again a republic, and in 339 her strength was tested by a formidable Carthaginian invasion. An army of 80,000 men landed from Africa at *Lilybæum* (lil-y-bæ'um), but was defeated by Timoleon with a force of one-sixth of that number. This brilliant victory saved Sicily, and Timoleon followed it up by the expulsion of almost all the "tyrants" from the Greek cities in the island, and the establishment of democracies in their stead. Timoleon ruled as virtual head of Syracuse and these other republics till 337, when he died, greatly regretted by the people. In B.C. 317 a wealthy citizen of Syracuse, named *Agathocles* (a-gath'o-clêz), put down the democracy by force and treachery, backed by money, and became master not only of Syracuse, but of much of Sicily. He was a brilliant adventurer, who warred with success against the Carthaginians, defeating their troops in Africa, and reigning till B.C. 289.

49. In B.C. 270, after factious times with a democracy, *Hieron II.*, a descendant of Gelon, was chosen king, and long reigned with great advantage to his country. In B.C. 263 he made a treaty with Rome, and remained for nearly fifty years her faithful ally, being master of south-east Sicily, which enjoyed continued peace and

Dionysius I.,
King of Syracuse.

Dionysius II.
king.

Timoleon
ruler.

Hieron II.
king.

prosperity. Hiero helped the Romans after their disasters of the second Punic war, and died, aged ninety-two, in B.C. 216, with the reputation of a wise, just, and moderate ruler. With him ended the prosperity and the freedom of Syracuse.

50. His young and foolish grandson, *Hieronimus* (hi-e-ron'y-mus), succeeding to his power, joined Carthage against Rome, and the city of Syracuse was taken after the famous siege of two years' duration by the Romans under Marcellus, B.C. 212.

It was on this occasion that Archimedes (ar-ki-mē'dēz), the most famous of ancient mathematicians, exerted his inventive mechanical genius in defence of his native city. There is no need to believe all that has been written about the doings of his huge engines of war, or that he fired the Roman ships with burning-glasses used in the sun; but it is certain that he long overpowered the attack by the defence, and turned the siege into a blockade. His intellectual powers were of the best kind, combining originality, clearness of thought, and the gift of continuous and concentrated application. His killing by the Roman soldier, ignorant of his illustrious personality and irritated at the indifference of the philosopher to the drawn sword which threatened him, is well known. Syracuse then became a town of the Roman province of Sicily, and with her fall ends the history of Greek independence in the central Mediterranean.

CHAPTER VI.

GRECIAN CIVILIZATION.

I. In the introduction to this book, and in the first chapter of this section ("Preliminary Sketch"), much has been given on this head. The importance of a nation is not to be measured by its duration as an independent power amongst the peoples of the world, but by what was effected in it for true freedom and civilization within the limits of time assigned to its political and intellectual workings. The history of the Greeks as a leading people is brief, compared with that of many other nations, for its grand period lasted only for the century and a half between the battle of Marathon, B.C. 490, and the subjugation of Greece by Philip of Macedon, B.C. 338; but we have already shown that the interest belonging to it is enduring and engrossing. Greece gave to the world the first example of a democracy—the free, self-governing state in which every citizen not only feels a personal interest, but can always take a personal part, in the decision of questions intimately connected with his personal welfare as a member of a political community.

Part played
in history by
Greece.

2. In Oriental empires we find only a master and his subjects: in the Greek commonwealths the people decided and acted for themselves, and were politically responsible to themselves alone for the consequences of their actions. There can be little doubt that this condition of freedom had much to do with the expansion of the human mind and with the progress made in all the arts of civilization; but beyond and apart from that stimulus to improvement, there was in the Greeks a special genius, an inborn spirit, which we now proceed to consider.

3. By "*the Greek spirit*" we mean the moral and intellectual character belonging to the best specimens of the Greek race—the Athenians and the Ionian race in general, though the Spartans, in their courage, military ardour, and resolve to be free from outward domination, claim a high place in the Hellenic world. A divine,¹ whom we have already quoted, sees in Greek life and Greek religion two great features—the worship of the Beautiful and the worship of the Human. As regards the first, the Greek mind looked at the world only on its side of beauty. The Greek called the universe *Kosmos*, i.e. *divine order or regularity*. Greek religion became in its essence "a devotion to the fine arts. All man's powers were given to producing works of the imagination. This was the inspiration of the Greeks—the arts became religion, and religion ended in the arts." As to the Greek *worship of Humanity*, "the Greek had strong human feelings and sympathies. He threw his own self into nature—humanized it—gave a human feeling to clouds, forests, rivers, seas. Rising above the idolatry of Egypt, he worshipped human power, human beauty, human life. In his conception of a god, he realized a beautiful human being—not merely animal beauty, but the intelligence which informs and shines through beauty. He thus moulded into the shape of gods the visions of earth, and made a glorious human being into his divinity. Light, under the conditions of humanity,—"the sun in human limbs arrayed"—this was the central object of Greek worship. The Hindoo worshipped God as *power*: the Egyptian as *life*: the Greek as *physical and intellectual beauty*."

4. Thus, with a mind at once observant and creative, from the watching of nature the imaginative Greek developed his mythology, turning natural effects and phenomena—the rising

¹ Rev. F. W. Robertson, *Sermons*.

and the setting of the sun, the rude northern blast, the murmuring of the fountains, the rustle of the breeze in the foliage, the roar and movement of ocean, the quivering of the earthquakes, the outburst of the volcano—into the persons and action of the deities concerning whom the poets devised so many graceful and ingenious fictions.

Sources of
Greek my-
thology.

5. In general we may say that the Greeks were distinguished, firstly, by a national pride in the unity of the Hellenic race, as shown in a common language, a common religion, and a special character, superior to that which belonged to other nations, whom they regarded as "barbarian," or non-Hellenic; secondly, by a quickness of sympathy which made them ever "ready to laugh at a blunder, and to weep over a misfortune; to be indignant at injustice, and amused at knavery; to be awed by solemnity and tickled by absurdity;"¹ and thirdly, by a good taste and reasonable spirit, which made them, as a rule, avoid extremes in their thoughts, words, and actions. The grievous faults which their history shows them to have possessed were connected in a great measure with the excitability of their nature. They were very fond of power, and unscrupulous as to the means of obtaining it; their political jealousy gave rise to sedition and domestic warfare, especially in the minor states, involving unjust proscriptions and bloody revolutions, and brought about the great contest of the Peloponnesian War, which had effects so disastrous to the nation. They were often cruel, and had little regard for truth when any end was to be served by its violation. What they felt and did themselves they attributed also as feelings and actions to the deities whom they worshipped, and, having no high spiritual standard of moral goodness, they degenerated, with the loss of political freedom, into a race of quick-witted, supple, and sensual slaves. The qualities which prevented the Greeks, with all their patriotism, courage, acuteness, activity, enterprise, industry, and taste, from becoming the masters of the world, which the Romans became, were the fickleness and restlessness, and the want of patient and steady resolution, so often found in the artistic nature.

Grecian
characteris-
tics.

6. Though the gods of the Greek pantheon were beings that owed their origin to the observed phenomena of nature, they were, to the Greeks, individuals—not abstractions, nor allegories, nor symbols. The earlier divinities of Greece clearly represent

Greek deities.
The earlier
gods.

¹ Mahaffy's *Greek Antiquities*.

natural powers. Among these we find *Ouranos* or *Uranus* (a name which is simply the Greek for heaven), *Ge* or *Gaia* (the earth), *Okeanos* (ocean), *Helios* (the sun), *Selēnē* (the moon), *Cronos* (time). Ouranos and Gaia bore a family of gigantic sons and daughters called *Titans*, who were overthrown by the race of gods of whom *Zeus* (zeus) was the chief—this "*War of the gods*" being supposed to represent the victory of reason and intelligence over the rude forces of nature.

7. *Zeus*, identified with the Roman Jupiter, then appears as the head of the new divinities (the Olympic gods), who embody a spiritual meaning, retaining, however, natural elements and having a fixed relation to the powers of nature. *Zeus* has his lightnings and clouds. *Hera*, wife of *Zeus*, is goddess of maternity (the productive power of nature). *Zeus* is also the political god, the protector of morals and of hospitality. *Poseidon* (po-si'don) has in his character the wildness of the sea; to him, too, is ascribed the production of the horse—no doubt from the white-crested waves that race on the main. *Hades*, the god of the lower world, the abode of the shades or disembodied spirits, was brother of *Zeus* and *Poseidon*—all three being children of *Cronos* and *Rhea* (the "Great Mother" or "Mother of the gods"), also called *Cybele* (cyb'e-lē). In the new order of deities *Zeus* is represented as in a sense ruler of the other gods, but so that they are left free to display their own particular characters.

8. Amongst the other chief deities we find *Ares* (a'rēs), god of war; *Apollo* (*Phœbus*), god of prophecy, music, and later identified with the *Sun-god* (*Helios*). The worship of *Apollo* was really the chief worship of the

Zeus and his kindred.
Other chief deities.



Apollo.

poetry, light, and intellectual power. He was the discerner and declarer of truth, as god of prophecy; the god of the song and the dance, in which men show a free and joyous soul. In Greek art, *Apollo* appears in the perfection of manly beauty, as in the famous statue known as the "*Apollo Belvedere*" in the Vatican Palace at Rome. *Artemis* is the great maiden-goddess, protectress of the young, devoted to the chase, and later, as twin-sister of *Apollo*, identified with the moon. *Hermes* (her'mēs) was the herald or ambassador of the gods, and so is represented as patron of eloquence, prudence, shrewdness, and as the promoter of intercourse, commerce, and wealth. *Athēna*, the great goddess of Athens, was the embodiment of power and wisdom, the patroness of political communities, and of the arts that support the state, such as agricul-

ture, weaving, &c.; the maintainer of law and order; she also was a maiden-goddess. *Demeter* was goddess of the earth and its fruits. *Aphrodite* (af-ro-dī'tē), goddess of love and beauty, was especially worshipped in the

island of Cyprus. *Hephaestus* (he-fēs'tus), god of fire, was the inventor and patron of artistic works in the metals. *Dionysos*, the youthful and handsome god of wine, was held to be the patron of the tragic drama, which in Greece arose out of the choruses sung at his festivals.

9. Among the minor deities were the *nine Muses*, the *three Graces*, and **Minor deities.** an endless variety of *Nymphs* of the sea, the forests, and the streams and fountains, with monsters hideous, grotesque, and fearful. The meanings underlying, or supposed to underlie, the beautiful, or shocking, or fantastic stories of the Greek mythology must be sought for in works devoted to the subject.¹ Among the great divinities we reckon also *Hestia* (hes'ti-a), goddess of the domestic hearth, whose sacred fire burned on an altar in the building called the *Prytanæum* (the *town-hall* of a Greek community), kept constantly alight, or, if extinguished, rekindled only by the burning-glass or by friction, in the primitive way, with wood. She was a maiden-goddess, the guardian-deity of hearth and home, and at her altar in the inner part of every house was the shelter and safety of our mediæval *sanctuary* for strangers, fugitives, and offending slaves.

10. The deities had temples built in their honour, with the statue of the particular god or goddess placed on a pedestal within a central **Worship of the deities.** holy chamber, or shrine. In front of the statue was the altar, for the presentation of free-will offerings, consisting of the fruits of the earth, or of the burnt sacrifice of animals devoted to the worship of that god or goddess. Such offerings were also made to appease the anger of the deity, or in fulfilment of a vow, or at an oracle's command, or for success in any enterprise in hand. Sprinkling of salted meal and pouring out (libation) of wine accompanied the sacrifice, at which the priest wore a wreath made of the foliage of a tree consecrated to the special deity worshipped. Dances and sacred hymns and invocations were also used, according to the nature of the service held.

11. Greek superstition sought, through soothsayers, the knowledge of the will and purpose of the gods, by observation of the flight **Auguries.** and song of birds, and mainly by inspection of the healthy or disordered state of the inward parts of animals that had been slain in sacrifices.

12. A great feature in Greek history is the belief in the revelation of the will of gods by **Oracles.** oracles, or divine utterances, delivered at special places where special gods might be consulted through the priests attached to the spot. The great oracles of Greece were those of *Apollo* at *Delphi*, in Phocis, and of *Zeus* at *Dodôna*, in Epirus. Delphi was a town on the southern slope of Mount Parnassus, near to the spot where, from between two peaked cliffs, the limpid spring of *Castaïia* issued. The temple of Apollo was resorted to by envoys sent by cities, nations, tribes, and individuals, anxious to learn futurity, and bringing offerings as a fee for knowledge given. The process of divination was as follows:—

13. The priestess of the oracle (called *Pythia*, from *Pytho*, ancient name of Delphi) sat on a tripod, a kind of three-legged stool, over **Process of divination.** a fissure in the ground at the centre of the temple. An intoxicating gas issued from the opening, and caused the priestess, when she breathed it, to rave in dark sayings, which the attendant priests

¹ See *Myths and Legends*, by E. M. Berens (Blackie & Son, Limited), for details as to the Greek deities.

wrote down in verse, and furnished, as Apollo's revelation, to the person sent in consultation. The doubtful meaning of these oracular responses has become proverbial from many instances in Grecian history. The responses at Dodona were founded on the rustling sounds caused by the wind among the foliage of holy trees.

14. The famous "*Eleusinian Mysteries*" were celebrated at the town of *Eleusis*, in Attica, in honour of the goddess *Demeter*. They were of solemn import, with a secret, awe-inspiring ceremonial, at which mysterious doctrines were taught by priests to the initiated worshippers, including that of an immortal life for the soul of man. The *Dionysia* at Athens was the great spring festival of *Dionysos*, resorted to by visitors from every quarter of the Greek world. The whole city was given up to crowds, processions, and masquerade-attire, with gay and noisy revelry of wine and music. The interest of the modern world in these proceedings comes from the fact that at this festival there were performed, in competition for prizes, in the great theatre of *Dionysos*, those tragedies and comedies of which we have such splendid specimens in the extant Attic literature. The *Panathenæa* was another famous festival at Athens, in honour of *Athēnē-Polias*, guardian goddess of the state. In this imposing pageant Athenian maidens, bearing a sacred gold-embroidered garment (woven by them for the goddess, and called the *Peplus*), took a chief part.

Greek festivals.

15. Amongst the great special features of Greek life were the four national assemblies, composed of visitors from every part of the Hellenic world, known as the *Olympic*, *Pythian*, *Nemean*, and *Isthmian* Games. These were really great religious festivals, at which the Hellenes met in a common worship, to share in a common amusement. The *Olympic Festival* was celebrated in honour of *Zeus*, at the Plain of *Olympia*, in *Elis*, every four years. We have already seen (p. 102) that Greek chronology begins in B. C. 776, the year in which a man of *Elis*, named *Coræbus*, gained the victory in the foot-race at these games. The *Pythian Festival* was in *Apollo's* honour, held near *Delphi*, in the third year of each *Olympiad*. The *Nemean*, in honour of *Zeus*, was held every second year, in the valley of *Némea*, in *Argolis*. The *Isthmian*, in honour of *Poseidon*, took place also every second year, at the *Isthmus of Corinth*. At these national contests prizes were given to the victorious competitors in running, leaping, wrestling, boxing, and chariot-racing, and also (in the *Pythian*, *Nemean*, and *Isthmian*) for music and poetry. The prize was a simple wreath, placed on the victor's head, and made of the special sacred plant or tree belonging to the god—at the *Olympian* games, of olive; at the *Pythian*, of bay; at the *Nemean*, of parsley; at the *Isthmian*, of pine. The honour of this wreath was great, bringing fame to the victor's native city, and renown, through sculptor and through poet, to himself.

The Greek games.

16. These great gatherings of people of Hellenic race were of a nature and importance peculiar to the nation and its culture. The arts and the graces of civilization were all concerned in them, and "to the sacred ground flocked all the power, and the rank, and the wealth, and the intellect of Greece." Apart from the athletic sports of the occasion, the meeting did for Greece what, in the modern world, is done by the art exhibition, the scientific congress, the publisher, and the platform. Works of the chisel and the brush were shown, ideas exchanged, theories discussed, poems recited, and philosophers heard. The

Their effect on Greece.

people met in one grand intellectual, social, artistic, and gymnastic assembly, which had great uses in fostering a common national pride, a sound physical training, intellectual vigour and emulation, and a healthy desire for success in every kind of competition, where the reward consisted chiefly in the high opinions won from fellow-men.

17. The literature of Greece is the chief treasure which has come down to us from ancient times, apart from the Hebrew writings of the Old Testament and from the New Testament Books. In original power, and in richness, beauty, and force, it far surpasses that of Rome, to whose writers, indeed, their Greek predecessors served, in some styles, as incomparable models of literary art. The literature of *Egypt*, *Assyria*, *Babylonia*, and *Phœnicia* has all but perished;—the *Zend-Avesta* (containing the sacred books) of Persia has little merit; the Hindoo books called *Vedas*, in the old Sanskrit tongue, are wanting in general interest. The Sanskrit epic poems called the *Rāmāyana* and the *Mahābhārata* have beautiful and striking episodes: the lyric and the proverbial poetry of the ancient Hindoos show much true, tender sentiment, some beautiful descriptions of nature, and not a little depth of wisdom. The Hindoo drama has much merit, but is not to be named with the productions of modern Europe and of ancient Greece. But, at their best, the literary products of the Hindoo mind differ, not merely in degree but in kind, not only in form but in essence, from those consummate works, those perfect specimens of thought and style, to which the Hellenic intellect gave birth.

18. The Greeks were the first people who gave their minds to thinking out a subject on a systematic plan. Greek taste—in its acute perception of true elegance and beauty, its hatred of extremes, its instinctive love of symmetry and fitness, its clear simplicity and avoidance of false ornament and colour—gave to Greek thought that form and finish in expression which the best moderns can rarely attain to, and can never hope to surpass. For the thought of Greek writers it is enough to say that what they did, in some great branches, such as history, logic, and ethics, forms the foundation still for modern treatment of those topics. The language—wondrous for beauty, wealth, precision, power, and grace—which the Hellenic genius moulded into the finest instrument of human utterance that the world has ever known, enabled this most creative and original of nations to give to its conceptions the fittest garb of literary art.

19. The two great Homeric poems—the "*Iliad*" and the "*Odyssey*"—are, of European literature, the first in time, and of all literature the highest in merit, among compositions in that style. Into the question of their authorship we cannot enter here; they were productions of Greek intellect, dating perhaps from B.C. 800 or 900, handed down orally in public recitation, changed in transmission, and first written, in their present form, under Pisistratus at Athens in the sixth century B.C. They represent, in language, Ionian Greek, with a slight mixture of *Æolic*, as it was talked and written about B.C. 600. In Greece these writings were the foundation of poetical literature, and were taught in every school; for all time since they have been, in their full, fresh beauty, stores of poetic imagery, models of epic art. Another school of epic poetry began with *Hesiod*, born at the village of *Ascra*, in *Boeotia*, about the middle of the eighth century B.C. His poem, "*Works and Days*," is a didactic, homely

composition, dealing with daily life, religious lore, and moral precepts. This is in striking contrast to the Homeric epic, whose themes are chiefly deeds of gods and heroes, lit up with all the splendour of imaginative power.

20. New styles of poetry came into existence between the eighth and the sixth centuries B.C., as the Hellenic world passed from the monarchy of the times that epic poetry represented to the republics where democracies or oligarchs held sway. The

Elegiac
poetry.

verse called *Elegy* expressed, in ancient Greece, the poet's views on home and foreign politics, or social life, or gave his feelings vent in joy or grief for what was passing in the world around him. Its chief exponents were the Ionian *Tyrtæus* (tir-tē'us), who lived and wrote at Sparta about B.C. 680, urging the Spartans, in lays of which some parts remain, to war against her foemen of Messēnē; *Mimnermus*, of *Smyrna* (B.C. 630-600), a poet of the doleful side of elegy; *Sōlon*, the great Athenian (B.C. 640-560), who wrote poetry, sportive and sober, both before and after his grand political achievement; *Theognis* of *Meg'ara* (flourished about B.C. 540), a writer of political and festive verse; and *Simonides* of *Ce'os*, who lived at Athens and at Syracuse (with Hiero I.) about B.C. 520 to 470. He wrote the elegy on those who fell at Marathon, and the epigrams upon the tomb of the Spartans at Thermopylæ, and was renowned for sweetness and for finish in his style. Most of the elegiac, as of the lyric and iambic, poetry of old Greece was lost in the destruction of the great library at Alexandria in the seventh century A.D.

21. *Iambic* verse was used for satirical poems, and those of weightier and sharper thought than elegy embodied. In this style *Archilochus* (ar-kil'o-kus) of *Pa'ros* (about B.C. 710-680) was noted for the bitterness and power of his invective; *Solon* employed it in political discussion.

Iambic verse.

22. The lyric poetry of old Greece—the verse expressing human passion, and, with the Greeks, invariably sung to the music of the lyre—this was one of the greatest glories of her literary art, and its almost total loss is, perhaps, the one most to be lamented in the history of letters. Of verse in this style the chief singers were *Alcman*, *Sappho* (saffo), *Alcæ'us*, *Anacreon* (a-nac're-on), *Simonides* of *Ce'os*, and *Pindar*—all, save the last, known to us only in mere fragments or by Roman imitations. Of these, *Alcman* of *Sparta* (about B.C. 660) wrote hymns and love-songs, marriage odes, and verse for festival processions; *Sappho* of *Lesbos* flourished about B.C. 600, has given her name to the stanza (*Sapphic*) familiar to us in the odes of Horace, and has the highest fame for passion, energy, and music in her poetry; *Alcæus* of *Mitylène* (in *Lesbos*) wrote about B.C. 610 to 580, gave his name to the well-known *Alcæic* stanza of Horace's odes, and wrote on war, love, drinking, politics, and gods, with free and graceful gaiety and force; *Anacreon* of *Teos* (on the Ionian coast of Asia Minor) lived about B.C. 520, and wrote with easy grace and sweetness on love, and wine, and music; *Simonides* of *Ce'os* (mentioned above for elegiac verse) was very popular in lyric strains for hymns, and dirges, and odes on victors in the games.

Lyric poetry.

23. *Pindar*, who lived from about B.C. 520 to 440, has reached us in a fairly complete form as regards one portion of his poems—the *Epinicia*, or triumphal odes written for victors in the *Olympian*, *Pythian*, *Nemean*, and *Isthmian* games. This great poet was born near Thebes, trained for his art at Athens, and accepted by all Greece as a national writer of the lyric school. The honour paid to his memory

Pindar.

by Alexander the Great has been noticed in our account of the great conqueror's career. It is impossible for modern readers of his difficult writing to judge fairly of his merits as a poet, destitute as we are of the music which gave full effect to the words, and of his poetry in other lyric forms.

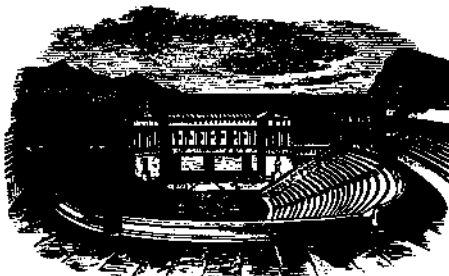
24. The Greek drama is regarded by many as the highest expression of Attic literary genius. The plays, very different from ours, were exhibited in immense structures open to the air, and in the daytime; and at Athens the expense of the performance

was borne by some wealthy man. It was the worship of *Dionysos* that gave rise both to tragedy and comedy. From the hymns sung in chorus at his festivals arose the drama, or "poetry of action," when the leader of the chorus assumed the character of *Dionysos*, and described with gestures some exploit of the god, or enacted the part of any person engaged in the adventure which his words described.

The exclamations and remarks of the chorus would, with the leader's utterances, form dialogues, and here we have the germ of what we call a play. *Thespis*, the father of Greek tragedy, at a festival of the year B.C. 535, introduced an independent actor, with whom the leader of the chorus held a dialogue during the pauses of the choral song.

25. *Phrynichus* (flourished about B.C. 510 to 480) is regarded by many as the real inventor of tragedy, from his improvement in the character of the subjects treated. Instead of the stories, often of a ludicrous turn, about *Dionysos*, he selected as his

theme some story of the heroic age of Greece, or some event of recent times. The introduction by the great poet *Æschylus* (es'ki-lus: born B.C. 525) of a second actor, making the dialogue now independent of the chorus, gave its true lasting form to the dramatic art. Action could now be represented in completeness before the eye, accompanied by speech, and this is the *drama* as it has been in Europe ever since the age of Pericles in Greece. The works of *Thespis* and of *Phrynichus* are lost, and the grand Greek tragedy survives for us in a few of the (probably) best plays of its chief authors, *Æschylus*, *Sophocles*, and *Euripides*, who succeeded each other in the order given, *Sophocles* being born in B.C. 495, and *Euripides* in B.C. 480. The only criticism on the respective styles of their dramas for which we here have space is this—that *Æschylus* has grandeur, *Sophocles* grace, and *Euripides* subtlety and pathos. The word *tragedy* means *goat-song*, as connected with the offering of a goat (an animal injurious to vines) to *Dionysos* before the singing of the choral hymn. From rude beginnings Attic genius thus carried the dramatic art, within half a century's space, to the highest point of its development in ancient, perhaps in any, times.



Greek Theatre—Restored.

26. Greek comedy (meaning the *village-song*, from the hymn sung and the jokes made at the rustic festivals of Dionysos) sprang out of the same worship of the god of wine as tragedy. The comic drama began earlier, and was longer in arriving at perfection than the tragic. The farces of *Susd'ion* of *Megara* were introduced into Attica about B.C. 580, but the first great writer in Athenian comedy is *Cratinus* (his first play appearing B.C. 454), who used that style of drama as a means of personal satire, and for the censure of political shortcomings. He was followed by *Eupolis* (his first play appearing about B.C. 430), who is declared to have been great in elegance of style and bitterness of satire. The works of these two dramatists are lost, but we have the means of personally judging of the Attic comedy in the eleven extant plays of one of its greatest authors, *Aristophanes*. He flourished between about B.C. 425 and 388, and his plays are marked by fanciful extravagance, delicate humour, keen satire, beautiful poetry, and gross expression—a medley of incongruous display, pervaded by a serious purpose, and directed by genius of a high and very peculiar order.

Greek
comedy.

27. Thus far the Attic comedy is known as the "*Old Comedy*," consisting of plays which were mainly vehicles of political satire and personal attack, and of this alone have we any complete specimens left. The "*Middle Comedy*," which flourished from about B.C. 390 to 320, dealt rather in criticism on literature and philosophy, and was succeeded by the "*New Comedy*," most nearly answering to the modern comic drama, or the "*comedy of manners*." The best writers of this school came between about B.C. 320 and 250, and of one of them, *Menander*, we can partly judge in the plays of his Roman imitator or translator, *Terence*. He is credited with great elegance of style and with abundant humour. Menander died at Athens in B.C. 291. *Diphilus* and *Philémon*, contemporary with him, were also eminent writers in his vein.

28. Poetry, with the Greeks, had reached perfection before real literary prose appeared at all. The first great historian, *Herodotus*, was born at the Dorian city of *Halicarnassus*, in the south-west of Asia Minor, in B.C. 484. He was, at any rate in culture and in language, an Ionian Greek, and lived at Athens for some years about B.C. 445, in the best part of the age of Pericles. His great work, in nine books, on the wars between the Greeks and Persians, contains a geographical, social, and historical account of much of the civilized world of Europe, Africa, and Asia, through which the author travelled during many years. The style of Herodotus is charming in its clearness, liveliness, and grace, and modern research has constantly confirmed what he relates on matters subject to his personal observation. *Thucydides*, the Athenian, one of the greatest of all historians, was born in B.C. 471, and wrote in eight books (the last unfinished) an account of much of the great Peloponnesian War, which occurred in his own time. He is renowned for the accuracy of his statements, the depth and acuteness of his philosophical remarks, and the brevity, vigour, and energy of his style.

Writers of
History.

29. *Xenophon*, the Athenian, lived from about B.C. 430 to 350, and has a pleasing, perspicuous, and easy method of writing on historical and other subjects. His *Hellenica* ("*Greek events*") takes up the history where Thucydides ends, and brings it down to the battle of Mantinea, B.C. 362. The *Cyropædia* ("*training of Cyrus*") is a political romance about Cyrus, founder of the Persian monarchy. Xeno-

Xenophon.

phon's most famous and attractive work is the *Anab'asis*, an account in seven books of the expedition of 10,000 Greeks in Asia, B.C. 401-399, to which we have referred in the history of Persia. The *Memorabilia* contains an account of Socrates and his teaching, exhibited in conversations between the philosopher and various hearers.

30. From history we pass to oratory, which reached in Pericles a height that we can judge of now only by fragments reported by

Writers of oratory. Thucydides and others. For details we must refer to the admirable primer on Greek literature by Professor Jebb. The names of the great Attic orators are *An'tiphon*, *Andocides* (an-dos'i-dēz), *Lyfias*, *Isocrates* (i-soc'ra-tēz), *Isans* (i-sē'us), *Hyperides* (hy-per-i-dēz), *Eschines* (es'ki-nēz), and *Demosthenes*, the last being esteemed one of the greatest masters of the art that men have ever heard.

31. The two great philosophical writers of Greece are *Plato* and *Aristotle*. *Plato*, the Athenian, the greatest pupil of Socrates, flourished for fifty years, from about B.C. 400 to 350, and is the finest artist in the handling of dialogue for philosophical discussion that has ever lived. His *style* is a poetic prose of wondrous beauty, ease, and grace.

His *doctrine* is a separate matter dealt with further on. *Aristotle* of *Stageira* (sta-gī'ra), in Thrace, lived from B.C. 384 to 322; he has been mentioned above (Chapter V.) as private tutor of Alexander the Great in his boyhood. He lived at Athens for over ten



Socrates.



Plato.

years in the last part of his life, and there wrote the extensive works which have come down to us under his name. Of all the writings of antiquity those of Aristotle have most directly and extensively influenced the thought of the modern world. He discussed nearly every subject known to mankind as the world was then.

32. He wrote on rhetoric, ethics, politics, poetry, and natural history, and was the founder of logic, or the science of reasoning, and inventor of the syllogistic process in discussion. His system of philosophy maintained its ground in Europe until the last half of the sixteenth century A.D. We must not fail to record that for twenty years (B.C. 367 to 347, the year of Plato's death) in the early part of his life Aristotle lived at Athens, and was the greatest of the pupils of Plato. The style of Aristotle is tolerably clear; but it is for his matter, not his literary form, that he is valued. With the chief literary and scientific men of the Alexandrian period we have already dealt in our account of the Ptolemies in Egypt. That was the time of the decline of Greek literary art, when men criticised, expounded, and imitated the models furnished by the great writers of preceding ages.

33. The Ionian *Thales* (tha-lēz), of *Miletus*, on the south-west coast of Asia Minor, one of the "Seven Wise Men" of Greece, lived from about B.C. 630 to 540. He was a founder in Greece of the study of philosophy and

mathematics, and is said to have visited Egypt, and to have derived thence some of his mathematical knowledge. In explaining the origin of the universe he taught that water was the element from which all things originated, and into which all would be finally resolved. *Anaximander of Miletus* (lived B.C. 610 to 547) succeeded Thales in the Ionian school of philosophy. He was a great observer of nature, and devoted to mathematics, astronomy, and geography. *Pythagoras of Samos* flourished about B.C. 540 to 510. He is credited with geometrical discoveries, undoubtedly held the transmigration of souls, and was a man of great powers and acquirements. He is said to have stayed long in Egypt and the East, and he founded a great school of philosophy at *Crotóna* (or *Cróton*) in *Magna Græcia* (southern Italy). He had there an association or club composed of 300 members of the noble and wealthy classes, bound by a vow of secrecy as to the doctrines taught. He based all creation upon the numerical rules of musical harmony, and held that the heavenly spheres roll on their courses in musical rhythm.¹ The blind belief of his followers in all that he asserted passed into the famous proverb "*Ipse dixit*" (himself said it). *Hippocrates of Cos* (lived about B.C. 460 to 360) was the greatest physician of ancient times. The writings extant under his name were mostly composed by his disciples. He was a man of deep thought and extensive experience, whose medical theories contain much good sense and truth. The famous saying "*Life is short and Art is long*" is one of his maxims.

34. The Ionian *Anaxagoras of Clazomenæ* lived from B.C. 500 to 428, and passed, from early manhood to middle age, thirty years at Athens as the close friend and the instructor of Pericles, Euripides, and others. The great advance made by Anaxagoras in seeking out the origin of things was this—that whereas his predecessors referred all things to some pre-existing form of matter (as Thales did to water), he sought the final cause in *Mind* (Greek *nous*), *Intelligence*, or *Thought*. For thus advancing what was much like the idea of the One God, Anaxagoras was accused at Athens of *atheism*, or refusal of belief in any god; his offence really being, in Athenian eyes, his denial of the Sun-god, Apollo. He was condemned to death in B.C. 450, but, through the eloquent intercession of Pericles, the sentence was commuted to a fine and banishment from Athens.

35. Socrates, the great and good Athenian philosopher, lived from B.C. 469-399, a period covering much of the age of Pericles, and the whole time of the Peloponnesian war. No man of ancient times is better known to us in his person, character, and teaching, though he left nothing written, and what we know is derived from the affectionate regard of his illustrious pupil *Plato*, and his devoted admirer *Xenophon*. Grotesque in person, and almost incomparably great in soul, Socrates stands forth as the highest moral product of the Hellenic world. His face—flat-nosed, thick-lipped, goggle-eyed—was that of the Satyrs, the ugly, sensual monsters who, in the Greek mythology, represented the grosser side of the worship of Dionysos. Never were countenance and form farther removed from the Athenian types of beauty, and never did outward semblance more belie the inward spirit of a man. The clumsy frame of Socrates was animated by the soul of a true hero. A brave and hardy soldier in his coun-

¹ The idea was that harmony regulates the whole universe, and was the creative principle by bringing into union opposing elements—the jarring atoms. See Dryden, *Song for St. Cecilia's Day*.

try's cause, he rendered his noblest service to his fellow-citizens and to humanity at large as a homely teacher of the highest truth that was ever revealed to the pagan mind. With feet unsandalled, and in threadbare dress, he roamed about the public walks, the gymnastic schools, the market-place, and every resort of men, talking to rich and poor, young and old, in a voice of wondrous sweetness and powerful charm, and performing the highest work of sound philosophy in teaching them the right way in which to arrive at truth—moral and intellectual truth.

36. His method was to turn men's minds inside out, by his peculiar *Socratic* searching inquiries as to the basis of their ideas on every subject. All false appearance of knowledge was thus exposed, and, in the acquirement of self-knowledge as to their real mental and spiritual state, men were made fit for the search after abiding, life-giving, fruit-bearing truth. The philosophy of Socrates was thus applicable to all persons, all subjects of inquiry, and all ages of the world; and in this grand universal principle, not in any technicalities of system nor achievements of physical investigation, consist its unrivalled influence and imperishable fame. The discovery thus made by the greatest philosopher of Athens or of the world was that he found the way to all discovery in clearing man's mental path from self-delusion, self-conceit, and self-inflicted hindrances to progress and reform. One of his peculiar beliefs, frequently asserted by him, was that he had a special mission from above, and was attended by a "*divine voice*" (often referred to as the "*Demon or Genius of Socrates*"), which restrained at critical times his utterances and actions. In his discussions he dealt largely, and, for the first time in the history of philosophy, specially with the subject of *ethics*, or the principles and rules of duty for mankind—the science of morality. His originality, influence, and power over the minds of men in his own day are established in the fact of the ascendancy which he acquired at once over the brilliant, restless, and free-living patrician Alcibiades, and over the lofty spiritual philosopher Plato. That such a man—plain-spoken, fearless, constantly exposing false pretences, ever insisting on realities, and ever warring against shams—should make many enemies, was as certain with mankind at Athens then as it would now be in the world of Paris or of London. In politics Socrates took little part, but, as a member of the *Senate of Five Hundred* in B.C. 406, and afterwards against the "*Thirty Tyrants*" (who ruled at Athens as oligarchical usurpers for eight months of B.C. 404 and 403), he displayed his moral courage in refusing, at great personal risk, to violate the laws of the land. Such conduct was worthy of the man who taught to Athens the beauty of virtue, the moral responsibility of man, the immortality of the soul, and, as is believed, the unity of God. Every one has heard of the patience with which he bore through many years the oburgations of his shrewish wife *Xanthippe*, and of the obstinate perversity of courage with which, refusing fine, imprisonment, or exile, he was executed on a charge of atheism in B.C. 399. He drank the official poison, hemlock, with the utmost cheerfulness, and slowly died, surrounded by weeping friends, to whom he had been stating and expounding his immovable, and, for his age, sublime conviction that, come what may to the body, the soul of man

The four shall live for ever and for ever.
Schools of Philosophy. 37. In the later period of the history of Greece we find established *four chief schools or systems of philosophy*. These were (1) the *Academic*, (2) the *Epicurean*, (3) the *Stoic*, (4) the *Peripatetic*.

38. The *Academic* school was founded by *Plato* (lived B.C. 429-347), and derives its name from the gymnasium and gardens near Athens, called *Academi'a*, because the land on which they stood was consecrated to the Attic mythical hero *Acad'emus*. In those groves of learning, planted with planes and olives, and adorned with statues by the great Cimon of the earlier time, Plato discoursed to his disciples. His great belief was that of his master Socrates, the immortality of the soul. He taught that there is one eternal God, to whom belong perfect wisdom and perfect virtue, and that the soul of man has existed in a former state, in which it saw perfect, *ideal* forms of things, whose dim remembered shapes and shadows form in this life all we can know of goodness and of wisdom. The soul which has in this world striven after excellence will, after death, again be in communion with those "*eternal essences*" of things. Plato taught that "the perfection of man's nature is to bring himself, as far as possible, into harmony with God," and that all human beings should be trained towards that end. Of Plato's *Dialogues*, the writings which contain his teaching, we have spoken above; their style, in fancy, wit, and eloquence, is fully worthy of those highest of all emanations of the pagan intellect whose light they enshrine and diffuse.

39. The *Epicurean* school was founded (B.C. 306) at Athens, in the famous "*Gardens of Epicurus*," by the philosopher thus named, who taught there till his death in B.C. 270. By a fantastic freak of historical injustice the word "*epicure*" has come to be proverbial for a lover of the pleasures of the table, and Epicurus has been treated as a devotee of sensual pleasure. The historical fact is that Epicurus was a man of temperate and simple life, who showed the utmost patience and courage during the long and painful illness which ended it, and taught, indeed, that human happiness ("*pleasure*") was the true end of all philosophy, but it was the lasting pleasure to be derived from pure and noble mental enjoyments, leading to mental peace and consequent happiness. This peace of mind was, to Epicurus, the *summum bonum*, or chief good. Into his physical philosophy, the theory of atoms, expounded in the Roman poet *Lucretius's* work *De Rerum Natura* ("*On the Nature of things*"), we cannot now enter.

40. The *Stoic* school was founded at Athens about B.C. 320 by *Zeno*, a Greek of *Cyprus*, and derives its name from his place of discourse, the *Stoa Poikilē* ("*Painted Piazza or Colonnade*"), a hall adorned with fresco-painting of the battle of Marathon by the great artist Polygnotus (po-lig-no'tus). There Zeno taught for nearly sixty years, held in high esteem for his integrity by the Athenians, and honoured by a golden chaplet, and, at his death, by a public funeral. The Stoic philosophers became famous in their contempt both for pain and pleasure, the highest type of virtue with them being a disregard of all external conditions of man's life. They held that virtue consists in living according to *Nature*, i.e. according to the divine reason of which man has a share.

41. The *Peripatetic* school was founded at Athens by *Aristotle* (B.C. 335), in the suburban gymnasium called the *Lycēum*. The name is derived either from the covered walks (*peripatoi*) of this place, in which the philosopher taught, or from the fact that he delivered his discourses whilst walking about (*peripatētikos* meaning "*fond of strolling*"), instead of seated, as other philosophers did. The

The Academic School.

The Epicurean School.

The Stoic School.

The Peripatetic School.

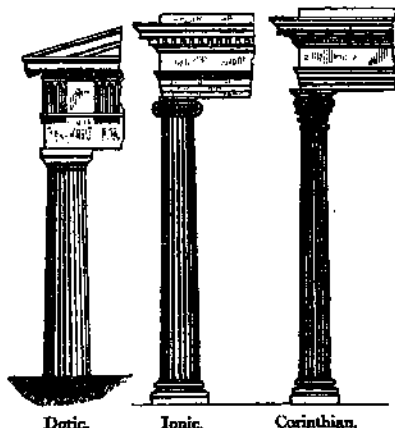
names *esoteric* ("inner") and *exoteric* ("outer"), applied to doctrines, are taken from Aristotle's way of giving two daily sets of lectures, the one in the morning to a narrower circle of *intimates*, the other in the afternoon to a wider audience of comparative "*outsiders*." It is impossible here to enter into the philosophical teaching of a man whose intellect embraced all the learning of his time, and whose activity and desire to spread knowledge caused him to discourse and write on nearly all the subjects that could engage the thoughts of mankind.

42. The famous sect of the *Cynic* philosophers was founded at Athens about B.C. 390 by a disciple of Socrates named *Antisthenes*. The *Cynics*. The name is derived either from the gymnasium, called *Cynosarges*, in which the philosopher taught, or from the coarse, *dog-like* (Greek *cynicos*) mode of life adopted by his followers. At any rate the term was soon applied to these philosophers in the latter sense, of a neglect of civilized usages and refinements; while the modern word *cynical* rather designates ways that are morose and snarling, combined with views that are contemptuous and misanthropic. *Antisthenes* was a great opponent of the speculative philosophy of Plato, and he taught that virtue is the only thing needful, despising all the comforts of life. It was from this school that the Stoics afterwards arose.

43. The most celebrated adherent of this unamiable system of the *Cynics* was *Diogenes* of *Sinopē* (a Greek colony in Pontus, on the north coast of Asia Minor), who lived from about B.C. 412 to 323. In his youth he settled at Athens, and became a devoted follower of *Antisthenes*, giving himself up to strange excesses of discomfort in his way of life, and, as it seems, enjoying popular respect in his sarcastic rebukes of all intellectual work not leading to immediate practical good. The stories about his tub and his rudeness to Alexander the Great are characteristic of the man, if not literally true.

44. The four fine arts are *architecture*, *sculpture*, *painting*, and *music*.

Of Greek *music* we know little: of Greek *painting* we read much, but have no remains: of Greek *architecture* and *sculpture* we have remains, and know this—that the ancient Greeks were and are the greatest artists that have ever lived. The buildings in which the Greek mind and taste effected their chief architectural results were the temples of the gods, and here we find three chief styles—the *Doric*, *Ionic*, and *Corinthian*—distinguished chiefly by the columns and their capitals, as in the annexed cut.



45. The great examples still surviving in the *Doric* order are the *Temple of Paestum* (near Salerno, in Italy), built in the pure *Doric* style about the sixth century B.C., and the *Parthenon* (i.e. **The Parthenon.** "house of the virgin-goddess," Athena, from *parthenos*, a virgin), in the *Acropolis* or citadel at Athens, finished, under the rule of Pericles, in B.C. 438. It was built of pure white marble from the quarry of Mt. Pentelicus, near the city, and its front was adorned with the sculptures of *Phidias*, of which portions are now in the British Museum, known as the "*Elgin Marbles*," from a Lord Elgin, British ambassador to Turkey early in the present century, who caused them to be sent to this country. A full description of the beauties and wonders of Athenian art must be sought elsewhere. The *Parthenon* is proverbial as a model of beauty, unequalled as an instance of what can be effected by the application of intellect to stone for the production of an appropriate and tasteful building. The architects of this grand work were *Ictinus* and *Callicrates*. The chief *Ionic* temple was that of *Artemis* at *Ephesus*, built in the sixth century B.C., already mentioned (p. 141) as burned in B.C. 356. The richly-ornamented *Corinthian* order is illustrated in the "*Monument of Lysicrates*," and in the great temple of *Zeus Olympius* at *Athens*.

46. If there be one art in which, beyond what they achieved in other ways, this wonderful people, the ancient Greeks, attained pre-**Greek** eminent perfection, it was in the noble art of sculpture—the **sculpture.** reproduction, in the pure marble of their land, of the forms of the lower animals and man, and the representation of their gods, goddesses, and other beings imagined in their infinite and fanciful mythology. Among the Greeks the human form, as we see it represented in sculptures still existing, reached the perfection of beauty and symmetry. An American writer says, "The Greek young men were of supreme beauty. Their close curls, their elegantly-set heads, column-like necks, straight noses, short, curled lips, firm chins, deep chests, light flanks, large muscles, small joints, were finer than anything we ever see. It may be questioned whether the human shape will ever present itself again in a race of such perfect symmetry." Such were the almost godlike forms that Greek sculptors, with unrivalled skill, set themselves to reproduce in marble for the honour of their deities and the delectation of the eyes of men. We cannot attempt here any history of the development of Greek sculpture, as influenced by Egyptian or by Asiatic art: from comparatively rude beginnings Athenian sculpture seems to have rushed, as it were, into perfection in the epoch designated as the *Age of Pericles*, soon after the final repulse of the Persian invasions, when the restoration of the burned buildings of Athens called for a grand national effort.

47. The great sculptor *Phidias* was the main agent in what was then effected for the glory of the gods and of the art to which **Phidian.** Athens was devoted as part of her religion and her life. Within the *Parthenon* was *Phidias's* great statue of the goddess *Athéna*, over 40 feet in height, with face, neck, arms, hands, and feet of ivory, set off with painting, and her drapery constructed of small plates of pure gold. The sculptures which adorned the fabric of the *Parthenon* were designed by *Phidias*, and, in their mutilated state, display much of their original loveliness and power. On the *Acropolis* were two other statues of *Athéna* from

the hand of *Phidias*—one of bronze, considered his best work by some ancient critics; the other a colossal statue, also of bronze, called the *Athena Promachos* (i.e. "the champion-goddess," as defender of Athens), of which the helmet-crest and spear-point could be discerned from far away at sea. This statue represented the goddess as holding up both spear and shield in a fighting attitude, and was made of the spoils of Marathon. Another renowned work of *Phidias* was his colossal figure of *Zeus*, in the temple of the chief Olympian god in the sacred grove of Elis (Peloponnesus). This was composed of ivory and gold—the face, feet, and body of ivory, the hair and beard of pure gold, the eyes of precious flaming jewels. The drapery was of beaten gold, enamelled with figures of animals and flowers. The god was seated on a sculptured throne of cedar, inlaid with gold, ivory, ebony, and jewels, and the figure was 60 feet in height. Upon the head was a chaplet of olive; in the right hand an image of *Ni'kē* (the winged goddess of victory), also of ivory and gold; in the left a polished sceptre, inlaid with several metals, and bearing an eagle (the symbol of Zeus) on the top. The throne, and the pedestal of the whole, were adorned with the most elaborate and beautiful sculptures of mythological subjects. Our description of this marvellous effort of genius (which was removed to Constantinople, and perished there by fire in A.D. 475) is taken from that of a most trustworthy eye-witness, the traveller *Pausanias*, who journeyed about in Greece between A.D. 150 and 180, and has left his account of what he saw in his valuable work, *Itinerary of Greece*.

48. The sculptor (and architect) *Polycletus* (po-ly-clē'tus) of *Sicyon*, who flourished about B.C. 452–412, was one of the greatest artists of that great age. He was unsurpassed in the human figure, as *Phidias* was in the images of the gods. In the temple of

Hera, near Argos, was his famous statue of the goddess, in ivory and gold, executed in rivalry of *Phidias*' works above described. One of the statues of *Polycletus* was that of a manly youth holding a spear, and was so symmetrical that it became the standard of proportion, and was called the *Canon*, as being a "rule" or model of form. The Boeotian sculptor *Myron*, who worked about B.C. 430, was wonderful in bronze representations of animals and of the human figure in difficult and momentary attitudes. The famous "*Discobolus*" ("quoit-thrower") in the museums of art (one in the Townley collection, British Museum) is a reproduction in marble of one of *Myron*'s figures; and his lowing Cow is celebrated in the Greek epigrams as a perfect work of the kind. In a later time than that of *Phidias* came *Praxiteles* (prax-it'i-lēs) of *Athens* (about B.C. 350), famous for the human form, especially the female, in exquisite beauty and grace of execution. His greatest work was his statue of *Aphrodite* in her temple at *Cnidus*, in *Ca'ria* (south-west coast of Asia Minor). Travellers went thither from all parts of the world expressly to see this masterpiece of sculptured loveliness. This also perished by fire at Constantinople in the sixth century A.D. *Scopas* of *Paros* (the island in the *Cyclades* famous for the marble used by many of these ancient sculptors) flourished about B.C. 380, and was a rival of *Praxiteles* in this second period of perfect Greek art. He was employed on the bas-reliefs of the Mausole'um at *Halicarnassus*, of which a portion is to be seen in the British Museum. A famous group of *Scopas* represents the destruction of the children of *Ni'obē*; a part of this work is in the gallery at Florence. The last artist of the kind that we can here notice is *Lysippus* of *Sicyon*, in the time of Alexander the Great. He worked chiefly

in bronze, and made many statues of Alexander, who would allow no other artist to represent him in sculpture.

49. In the account given of Egyptian art (p. 35) we have seen painting allied with sculpture and architecture in doing honour to the



Niobe.
Antique Statue—Florence.

gods and kings of the land, and, from the brilliancy and chemical composition of the colours used, aided by the extreme dryness of the climate of Egypt, many specimens of Egyptian painting have come down in wonderful freshness to our own day. These Egyptian works show no knowledge of perspective, composition, or the effect of light and shade—this last the most difficult and important detail of the art of painting. Of the Greek painting we have no specimens, but history tells us that they attained great excellence in the art. As in Egypt, this mode of decoration originally accompanied sculpture and architecture in the temples and statues of the gods.

50. Among the earlier Greek painters we have *Micon* of Athens (about B.C. 460) and *Polygnotus* of Thasos, who was also an Athenian citizen, and

Eminent
painters.

flourished at Athens from about B.C. 463 to 430. He was employed, in the time of the statesman

Cimon, on the decoration of the new public buildings, such as the *Stoa Poikilē*, as mentioned above (p. 157). His subjects were mostly Homeric, and were painted on wooden panels afterwards inserted into the walls which they adorned. *Apollodorus* of Athens (flourished about B.C. 410) greatly improved the art in colouring and by knowledge of light and shade. *Zeuxis* of Heraclea (probably the city so named in Bithynia, on the Euxine Sea) lived about B.C. 424-400. He painted at Athens, in Macedonia, in *Magna Græcia*, and in other parts of Greece, having a great reputation and making vast wealth by his art. He painted a wonderful picture of *Helen of Troy* for the temple of Juno at Croton, and, in realistic art, is the hero of the story about the grapes so naturally painted that the birds flew at the fruit to peck. His rival *Parrhasius* of Ephesus, who flourished about B.C. 400, and chiefly painted at Athens, brought the proportion of his figures to a perfection which all subsequent artists made their model. He is said, in the imitative line, to have painted a curtain, apparently drawn in front of a picture, so as to deceive Zeuxis, who desired him "to draw it that he might see the picture." *Timanthes* (ti-man'thēz) of Sicily also painted at about B.C. 400, and was the artist of the celebrated picture of the *Sacrifice of Iphigenia* (i-fi-je-nī'a), in which her father Agamemnon was painted with his face hidden in his robe.

51. The greatest of Greek painters is said to have been *Apel'les* of Ionia, the friend of Alexander the Great, who would allow none other to paint his portrait. He was especially skilful in and devoted to drawing, his diligence in which gave rise to the proverb, *Nulla dies sine linea* ("No day without at least a line"). He painted Alexander wielding a thunderbolt, and the famous "*Aphrodite Anadyomēnē*" ("Aphrodite rising up," i.e. out of the sea-foam, according to the poets' legend as to

her creation), in which the goddess was shown wringing her hair, while the falling drops made a translucent silvery veil around her.

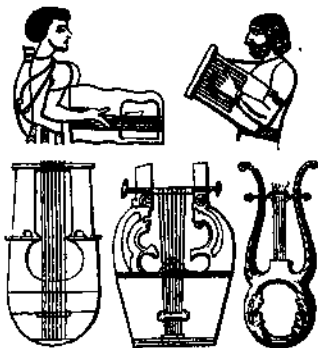
52. *Protogenes* of *Caria* flourished from B.C. 332 to 300, and resided chiefly at Rhodes, though he also visited Athens. He was brought into notice by *Apelles*, and was famous for the elaboration bestowed on his admirable pictures. *Nicias* of Athens worked there about B.C. 320, and was a distinguished painter in *encaustic*, in which style the colours were burned into the panel by the application of heat in some form. His master *Euphranor* flourished at Athens about B.C. 336, and was excellent in proportion and colouring, being also a distinguished sculptor. *Paulias* of *Sicyon* (flourished about B.C. 360-330) was great at encaustic painting, and executed beautiful panel-pictures on a small scale, representing children, animals, and flowers.

53. In the Homeric poems we have mention of the *lyre* (originally a three-stringed instrument, as in Egypt), the *flute*, and the Greek music.

Pan-pipe. The father of Greek music is said to have been *Terpander* of *Lesbos*, who lived between B.C. 700 and 650. He established at Sparta the first musical school that existed in Greece. To the four-stringed lyre, as he found it, Terpander added three strings, and the music of this improved instrument became highly popular. He was succeeded by *Thaletas* of *Crete*, who also founded a musical school at Sparta, and had great influence there, derived from the power of his art over the minds of the citizens in a time of factious strife. There were musical contests at the great national festivals already mentioned, and the poet *Archilochus* of *Paros* (as *Terpander* also did) carried off prizes for music at the Pythian games.

Timotheus (ti-mo'thews) of *Miletus* (lived B.C. 446-357) was a celebrated musician, and added four strings to the lyre, making it an *seven-stringed* instrument. He greatly changed instrumental music, which became highly artificial and intricate under his treatment. He is not to be confounded with the great Theban flute-player of the same name, who flourished later, under Alexander the Great, and powerfully impressed him by his performance.

54. At Athens, in the time of Pericles, music was a necessary part of the education, and ignorance of the art was held to be a disgrace. Pericles encouraged it by erecting the *Odeum*, a building for rehearsals of the choral music before the theatrical performances. Flute-playing became very fashionable at that epoch, and large sums were given for a single noted instrument. So elaborate, difficult, and artificial did the execution in flute-playing become, as to arouse the hostility of Aristotle against music generally. We have no materials on which to ground any judgment as to the scientific character of the Greek harmony; we can only conclude that a people so ingenious and artistic in other ways, so devoted



Various Forms of Lyre.

to poetry, and having in their religious rites and social meetings so many fit occasions for the practice of the musical art, must have made great advances therein.

55. In the best age, that of Pericles, at Athens, the Greek mode of life was marked by a dignified and elegant simplicity of tone. Every free citizen was one of the rulers of the state through his vote in the assembly and the law-courts; and though there was an aristocracy of birth and long descent in certain families who traced back their lineage to heroic times, there was little exclusiveness in social life. An Athenian might be poor, but if he had general ability, wit, or artistic skill, he was welcome in the best houses of Athens. The only occupations worthy of a freeman were held to be agriculture, arms, gymnastics, the fine arts, and state-duties, retail trade and handicrafts being mainly in the hands of foreigners (who were heavily taxed by the state) and of slaves. The poorer citizens, who took their fees, amounting to about 5*d.* per day, for their discharge of public duty as jurors, looked down on the mechanic and tradesman. Almost the whole range of social pleasures was mixed up with the religion of the people. The worship consisted of the songs and dances, processions, festivals, dramatic and athletic contests, which have been already referred to, and the people in general were satisfied with the belief in the recognized deities, along with the gratifications involved in the observances of the state-religion. "Moral and religious problems were left to be settled by the philosophers and the serious-minded minority who followed them," and we find the conservative comic poet *Aristophanes* attacking *Socrates* and *Euripides* for scepticism as to the popular beliefs.

56. The Athenian citizen was a very sociable person. He rose early, took a slight meal of bread and wine (like the French *first-breakfast* of a cup of chocolate or coffee with toast), and went off to make morning-calls, or to attend to public business in the assembly or the law-court. A mid-day breakfast, like our luncheon, was eaten, and then came gossip in the colonnades, the gymnasia, the *agora* (market-place), and the studios of artists, or a stroll down to the harbour called *Piræus*, four miles distant, connected with Athens by the famous *Long Walls* built under the rule of Pericles. The principal meal of the day was a four-o'clock dinner, at which the better classes ate meat (beef, mutton, kid, or pork), fish (especially salt fish), wheaten bread, vegetables, fruit, and sweetmeats, drinking their wine mixed in various proportions with water. Hare was the favourite game, and thrushes among birds; eggs, fowls, olive-oil, and cheese were much used. The guests reclined by twos or threes on couches, using their fingers and spoons for eating, wiping their hands on pieces of dough-cake, and washing them when dinner was over. Wreaths of flowers were worn at dinner-parties, healths drunk, dancing-girls, flute-girls, jugglers, and professional jesters introduced.

57. The Greek dress was simple, consisting of two garments only, as a rule, for either sex—an under-garment covered by an outer flowing robe. Sandals were worn abroad, bare feet or slippers being the use at home. The poorer class lived on the fruits of the country—figs, grapes, and olives—cheese, garlic, and barley-bread, with occasional meat from the public sacrifices. Greek ladies lived, in the main, the secluded life of Eastern harems at the present day, residing in separate apartments, and receiving there the visits only of lady-friends and of their nearest male relatives. Wool-carding, weaving, embroidery,

Social life
among the
Greeks.

Daily routine
and diet.

Costume and
habits of
Greek ladies.

and spinning were their employments; attendance at the great religious festivals, including an occasional tragic play at the *Dionysia*, were their amusements.¹

58. The Athenian boy went to school from seven years of age till sixteen, being attended to his tutor's by a *pedagogue*, which meant in Greece a trusty elderly slave, who exercised an outdoor supervision, and had nothing to do with his teaching. The schoolmaster was called *grammatistēs*, or teacher of *grammata*, or learning, in the sense of *literature*. *Grammar* (in his own tongue, the only one thought worthy of a Greek's study), *arithmetic*, and *writing* were the rudiments; then came the learning by heart of passages from the poets, chiefly Homer, selected with regard to the moral lessons to be derived from them.

59. The higher education was known as *mousikē* (i.e. art over which the Muses presided), and included the literary studies as well as what we call *music*. The lyre was the favourite instrument, and all the great lyric poems being set to music, there was abundant choice for practice. Gymnastics or athletic exercises formed the third and an important branch of youthful training, practised between the ages of sixteen and eighteen; this training included running, wrestling, boxing, and military exercises. Thus was the Athenian lad prepared to play his part in manhood as a citizen and a soldier.

60. The great defect of Greek civilization, according to the modern notions arising from Christianity, was the inferior estimation and treatment awarded to women. There were few Greeks who considered that women possessed any mental power, and the great philosopher Aristotle himself discusses the question as to whether a woman can have any virtues—such as courage, justice, temperance. The Greeks, by this neglect of mankind's better half, were left destitute of the ennobling influence which womankind, properly trained and duly valued, has always been found to exercise on the physically stronger and technically ruling part of the race.

¹ On other characteristics of Greek life—the house, its furniture, the ceremonials at marriage and at burial, and many other points—the reader is referred to Mahaffy's excellent primer, *Greek Antiquities* (Macmillan & Co.).

SECTION III.

HISTORY OF ROME.

CHAPTER I.

PRELIMINARY SKETCH.

1. The greatness of Roman history lies in the fact that it is, in a large sense, the history of the world from the time of Rome's supremacy down to the present day. Importance of Roman history. Out of the Roman Empire arose the modern state system of Europe, and the Roman language, law, and institutions are still, in changed forms, alive and active in the modern world. The influence of Palestine on our religion and of Greece on our art and literature, have to a great extent been wrought on us through Rome, which preserved and transmitted those great elements of our civilization. In Rome, as she established her power, all ancient history is lost; and out of Rome all modern history comes. In the history of Rome we see how the power of a single small town grew into that of a moderate-sized territory, from that into a country, from a country into a world. It was the mission of Rome in history thus to bring all the civilized peoples of the West, including Western Asia, under one dominion and one bondage; and, this being a political condition which could only end in conquest from without, the culture which she had gathered up into one vast reservoir was given off in streams that, in due season, fertilized the mental soil of rude and restless nations who stepped into Rome's place.

2. Owing to special circumstances the early history of Rome, though of much later date than the early history of Greece, is involved in great obscurity. Obscurity of early Roman history. The burning of Rome by the Gauls in B.C. 390 destroyed almost all the national records, and we are dependent for our knowledge of the earlier times on historians to whom the science of historical criticism was unknown, and who derived their information from legends embodied in lays, and from other untrustworthy sources.² Little reliance can be placed on the

² The earliest Roman historian, *Fabius Pictor*, lived during the second Punic War, some 500 years after the reputed foundation of Rome.

details of Roman history for the first 400 years and more, and we shall here give only the broad facts, referring our readers for



the legendary tales—sometimes amusing and poetical, often highly absurd, and not seldom evidently false—to any of the so-called histories of Rome which continue to print them. For about 300 years before

the Christian era we have authentic Roman history as to details, and beyond that we have contradictions on which we have no means of deciding.

3. *Italy* is the second—from east to west or west to east—of

Physical features of Italy.

the three great peninsulas of Southern Europe. The coast is not greatly indented, nor surrounded by numerous islands, like that of Greece. One long chain of mountains runs like a backbone through all the country except the wide northern plain, the valley of the Po, called by the Romans *Po'dus*. That plain was reckoned by the Romans, until the Christian era, as not being *Italian* at all, but *Gallic*, and was called by them *Gallia Cisalpi'na*, or "*Gaul on-this-side-the-Alps*."

4. The mention of Gaul brings us to the olden races of Italy. The immigration of the Aryans into Europe in pre-historic times has been dealt with in our Introduction (p. 8), and the *Gauls* (as part of the great Celtic race) were *Aryans*. South of the Gauls came a people of uncertain origin named the *Etruscans*, to the west of the Apennines. The occupation of the south of Italy by Greek colonies in historical times has been related in the history of Greece (p. 96). The Greeks found there and in part civilized and absorbed a people also of uncertain origin (perhaps *Pelasgians*) called the *Iapyg-*

ians. The main part of the rest of the peninsula, the centre, was occupied by the great *Italian* race, of Aryan stock, and of near kindred, as the language proves, and the Greeks. Of this race there were two great branches—the *Latins* and the *Umbro-Sabellians*, also called *Oscans*. The *Oscans* or *Umbro-Sabellians* included the *Umbrians*, *Sabines*, *Samnites*, *Æquians*, *Volscians*, *Lucanians*, and other tribes among and to west of the Apennines.

5. Sicily was inhabited in the west by a race of unknown origin called the *Sikanians*: the *Sikels*, who gave Early inhabitants of Sicily. their name to the island, were nearly connected in race with the Latins. We have seen in the history of Greece (p. 42) how Sicily was fought for by the Carthaginians and the Greek cities founded in Sicily: in the end the island became almost wholly Greek in speech and usages.

6. Before stating definitely the origin, so far as it is known, of the early Romans, we will deal with that mysterious The Etruscans. people the *Etruscans*, who are interesting both in themselves and from the part they seem to have played in the rise and early history of Rome. The Etruscans (called by the Greeks *Tyrrhēni* or *Tyrse'ni*, and by themselves *Ras'ena*) were a people of uncertain, probably mixed, origin, and became a very powerful nation before Rome existed. In that early time they had extended their dominion as far as the Alps northwards, and Mount Vesuvius southwards. In the early Roman times their northern and southern conquests had been lost, and they were confined to the limits of the *Etruria* of the map, forming a confederacy of *twelve* independent oligarchical republics, in separate cities, of which the chief were named *Volaterra*, *Volsinii* (vois-in'i-i), *Clusium*, *Arretium* (ar-ré'she-um), *Cortona*, *Falerii* (fal-é'ri-i), and *Veii* (ve'i-i). In language, manners, and customs they were quite distinct from the Greek and Italian races, and their religion was of a gloomy kind, involving much mysterious worship of infernal deities. Their system of divination became in many points that of the Romans, whose devotion to augury is well known.

7. The civilization of the Etruscans was well developed, and included some skill in statuary, painting, and archi- Etruscan art. tecture, and a knowledge of the use of the arch. Many of the religious and political institutions of Rome were of Etruscan origin. They were good at shipbuilding, had a powerful navy in early times, and carried on much commerce with

the Greeks. They were great workers in metal, and famous for mirrors, candelabra, and other works in bronze, as well as for necklaces and other ornaments in gold. The so-called "*Etruscan vases*," however, are now known to be productions of Greek art.

8. The *Sabines*, in a mountainous district of central Italy, were always noted as a people of virtuous and simple habits, deeply religious, faithful to their word, strong lovers of freedom, and brave in its defence.

9. The ancient *Latins*, before the existence of Rome, had founded

on the west coast of central Italy, south of the Tiber, a confederation or league of thirty towns, of which the town called *Alba Longa* became the head.

10. Out of the above three nations or tribes—the *Latins*, *Sabines*, and *Etruscans*—the Roman people were originally formed. The principal element was *Latin*, as the language shows. The next in importance was the *Sabine*, and the third, in order both of time and of influence, was the *Etruscan*.

11. The nominal date of the foundation of Rome is B.C. 753, about which time the Latin town named *Alba Longa* seems to have established a settlement on the left (south) bank of the river *Tiber*, about fifteen miles from the sea. The name *Roma* means probably a *march* or border, and this Latin settlement would be made as an outpost to guard their *march* or frontier against the *Etruscans* on the right (north) side of the *Tiber*. This *Latin* town is stated to have been built on a height called the *Palatine Hill*, and we are to conceive it as a collection of huts inhabited mainly by husbandmen and shepherds. A union was soon made, it seems likely, with the



people of a Sabine town called *Quir'ium* or *Cu'rium*, existing on a neighbouring hill, called the *Quiri'nal*. At an early date, perhaps as a result of warfare partially successful for the Etruscans, the third, the *Etruscan*, element was admitted, and the result was *Rome*. As Freeman says:¹ "This account sets forth the way in which Rome became the greatest of all cities, namely, by constantly granting her citizenship both to her allies and to her conquered (in the case of the Etruscans we must perhaps read 'conquering') enemies. Step by step the people of Latium, of Italy, and of the whole civilized world, all became *Romans*. This is what really distinguishes the Roman history from all other history, and is what made the power of Rome so great and lasting."

12. The sole fact represented by the legends of the "*Seven kings*" of Rome is that government began there, as ^{Rome govern-} in the early times of Greece, with monarchy, ^{ed by kings.} but elective monarchy, *not hereditary*, as in Greece and in modern times. The king was chosen by an assembly of the chief men, and there was a senate who assisted him to rule. It was probably towards the end of the monarchical period that the Etruscans came into a share of power, and it was owing to the misrule of a king of Etruscan family, it appears, that monarchy at Rome came to an end by his expulsion through a popular hatred so determined that the Romans never afterwards could bear even the name of "king," and a republic or commonwealth was established. The date of this may be taken as about B.C. 500, in default of all certainty.

13. The genius of the Roman people seems to have been shown at a very early period of their history by the organization of the citizens on a military basis, ^{Patricians and} according to which the state was treated, in the person of its ^{Plebeians.} grown-up males, as an army, and every man was liable to serve in war. As the city grew in numbers by the immigration of strangers, and the admission of allies or incorporation of subjects, two principal classes of the citizens became developed—the famous *Patricians* and *Plebeians*. The *Patricians* were probably those descended from the original citizens of the united Latin, Sabine, and Etruscan town, and the *Plebeians* the descendants of those afterwards admitted. The internal history of Rome for several hundred years consists mainly of the account of

¹ *General Sketch of European History.*

struggles between these two orders—the Patricians and Plebeians. The *Patricians* alone were at first admissible to the great governing body called the *Senate*, and they kept in their hands all the high offices of state, the higher degrees of the priesthood, and the ownership of the public lands. The two orders were not allowed to intermarry, and the Plebeians, though they were free and personally independent (with the important exception of compulsory service in war), had no political weight. This was the early state of things in the Roman civil world, and the Plebeians, as might be expected, soon began to strive after a share in the rights exclusively belonging to the Patricians.

14. In Roman civil history we find three different legislative assemblies, all called *Comitia* (co-mish'i-a: meaning "comings-together")
Comitia Curiata. —the *Comitia Curiata*, *Comitia Centuriata*, and *Comitia Tributa*. Of these the *Comitia Curiata* was the earliest, and was a solely patrician assembly, which elected the king, made the laws, and decided in all cases affecting the life of a citizen. The powers of this assembly were soon transferred to the *Comitia Centuriata*, and it became a mere form long before the end of the republic.

15. The *Comitia Centuriata* was the second in order of time, and came into existence under the monarchy. In this assembly the patricians and plebeians voted together, according to a distribution of power based upon wealth, ascertained by a *census*, or register of citizens and their property. The institution was a means of admitting a democratic element, while a decided aristocratic preponderance was secured. The *Comitia Centuriata* was for a time the sovereign assembly of the nation, and received the power of electing the king, and then (under the republic) the higher state officials, of repealing and enacting laws, and of deciding in cases of appeal from a judicial sentence. As time went on these powers remained, with the right of declaring war and making peace, and with the exercise of the highest judicial functions, as in accusations of treason, and in all appeals from Roman citizens on criminal matters. The influence of the *Comitia Centuriata* in the state was, however, gradually superseded by that of the third, the great popular assembly, the *Comitia Tributa*.

16. The *Comitia Tributa*—originally based upon a division of the whole people into local tribes—in time became a solely plebeian assembly, voting according to tribes, not man by man. In the course of time the powers of this body became very great, so that it could check all legislation initiated by the senate in the aristocratic *Comitia Centuriata*, and stop the whole machinery of the constitution.

17. The most famous part of the Roman constitution—the body which has given its name as a generic term to similar powerful assemblies—was the *Senate*, or *Council of Elders*. Founded in the monarchical times, it consisted at first of 300, and then of 600 members, and became the great executive body of the Roman Republic. The members of the Senate were those citizens alone who had held at least

one of the five highest offices of the state (to be shortly described),—the *Questorship*, *Aedileship*, *Pratorship*, *Censorship*, or *Consulship*. The dignity was held for life, unless expulsion were inflicted by the *Censors*, who filled up all vacancies in the body every five years from among the past holders of the above five offices. The Senate was therefore somewhat like what a non-hereditary House of Lords would be in our constitution (recruited as that body is from time to time by the accession of those who have gained distinction in the public service), if that house possessed also the powers of the House of Commons in financial and other important matters. As the people, either in the *Comitia Tributa* or *Centuriata*, ultimately elected the holders of the above high offices, it is clear that none could be senators who had not both had some experience in public affairs, and enjoyed public confidence. The practical genius of the Roman people is strikingly shown in such an arrangement, theoretically as near perfection as possible for the securing of fit men to administer the government.

18. The powers of this august body were very extensive. The Senate controlled legislation by its approval being required for the proposal of a law to the two popular assemblies, while its own decrees, called *Senatus-consulta*, were valid at once in matters affecting home administration, provincial government, foreign policy, and religion. In foreign affairs the Senate had absolute control, except for declaring war and concluding peace, which were subject to the vote of the *Comitia Centuriata*. When Rome acquired foreign dominion this great body appointed the provincial governors; in war it exercised control over the conduct of operations, and the appointment and dismissal of generals; in foreign policy the senators alone negotiated, and appointed envoys from their own body. The administration of the finances and all matters of religion were entirely in their hands. Finally, the Senate could suspend the constitution altogether by investing, at its discretion, a consul with absolute power (the famous *Dictatorship*) in case of imminent danger to the safety of the republic at home or abroad.

Powers of
the Senate.

19. Before entering on the history of the internal struggles and of the foreign conquests of Rome, we describe the functions of the chief officials of the state, above referred to. On the abolition of monarchy (supposed to have occurred about B.C. 500) the royal power was intrusted to two high officials, elected for one year of office, and called (ultimately) *consuls*. They were the highest executive officers of the state, both in civil and military affairs. They convoked the Senate, presided over its deliberations, and executed both its decrees and those of the popular assembly. They commanded the armies with the full powers of martial law, and on the expiration of their year of office were appointed (as *proconsuls*) on occasion, to chief provincial governorships. The office was held in the highest esteem as representing the majesty of the Roman state, and, in monthly turns, each consul was attended abroad by twelve officials called *lictors*, who marched in front of him, each bearing *fascis*. These *fascis* consisted of a bundle of rods encircling an axe, and were symbols of the supreme power, extending in theory to corporal punishment and death.¹

Consuls.

20. The *censors* were also two in number, and their office was, technically, the highest in the state. They were elected every five years, were generally ex-consuls, and wielded very great

Censors.

¹ When the *lictors* appeared in the streets of Rome the *ars* was removed, as a sign that no magistrate could inflict death on a Roman citizen within the walls.

powers. The *censors* had a general and arbitrary control over the moral conduct of all citizens, and could inflict political degradation by the expulsion of senators from the Senate, of knights (*equites*) from their order, and of an ordinary citizen from his tribe, thereby depriving him of his franchise. They also, under the Senate, administered the public finances, farming out the collection of the taxes by auction to those called *publicani*, and expending the revenue on public buildings, roads, aqueducts, and other important works. The censors, lastly, made the *census*, or register of the value of the property of every Roman citizen, which affected certain political rights, and was the basis for the assessment of the property-tax. We have already stated that they filled up all vacancies in the Senate.

21. The *prætors* were officials who had important functions to perform. Originally there was only one (appointed first in B.C. 366), while subsequently another was appointed. The former, called *prætor urbanus*, acted as a judge in causes between Roman citizens; the other (*prætor peregrinus*, added B.C. 246), was judge in cases in which foreigners were engaged. As the foreign dominion of Rome grew, four other prætors were appointed, who acted as governors in Sicily, Sardinia, and the two provinces of Spain, and latterly the number was still further increased.

22. The *curule ædiles* (first appointed B.C. 365) had the care of the public buildings, the city drainage, and all matters of police. They also took charge of the celebration of the great public festivals, and at a later period this office became confined to wealthy citizens, as the games had to be held at the private cost of the *ædiles*. The *curule ædileship*, in the corrupt age of the republic, thus became a means of bribing the people for election to further high offices, by the exhibition of the costly spectacles in which the citizens took delight.

23. The *quæstors* were the paymasters of the republic. They discharged, out of the revenues intrusted to them, the expenses of the civil and military services; their number being originally two for service at Rome, and increased, as foreign dominion extended, and the provincial governors each required such an official to assist him. The first four of these high offices of state were called the *curule magistracies*, because the holders had the right of sitting upon a state-chair of peculiar form, called the *sella curulis*, originally an Etruscan sign of royalty.

24. Rome solved the problem which Athenian statesmen and philosophers failed to solve—how to found an empire. In studying Roman history we are watching a progress which, in its vast proportions, is quite unique in the annals of the world, the progress of a municipality into a kingdom and an empire, the march of an army to universal conquest and dominion. Rome gradually advanced from her position as a rustic fortress on the Palatine Hill to that of an agricultural and commercial community, of an emporium of trade, and of a military town with a regularly fortified wall and a military organization of her citizens. Slowly but surely her internal political unity is cemented by the wisdom of timely

concession, though for nearly two centuries the military strength of the young republic was so far crippled by the incessant party-conflicts within her walls that she failed to overpower the neighbouring towns and tribes whose inroads still infested her borders.

25. The year B.C. 366, as we shall see below, brings a crisis in her internal history, when the election of the first plebeian consul and the dedication of a temple to Concord announced the fusion of the two rival orders—a fusion whose further progress is traced in the enactments of the *Publilian*, *Ogulnian*, *Valerian*, and *Hortensian* laws, which did away with the remaining monopolies of the Patricians. By the time these measures were passed Rome had already become lord of Latium. In what was called the "*Jus Latii*" (or "*franchise of Latium*")—the species of Roman citizenship to which the conquered Latin population were generally admitted—we may see the secret of Roman dominion, the power of political assimilation and incorporation. The policy of Rome was in this respect always the same. One by one successively, the *Sabines* (in the earliest days), the *Plebeians*, the *Latins*, the *Italians*, or inhabitants of Italy at large, and latterly the *Provincials*, were taken up and incorporated with her political life, and the heart of the imperial city was constantly being nourished with the best blood of the conquered nations. There is nothing fitful, nothing hesitating, nothing volcanic in the majestic sweep—checked by defeat, but never broken—of the onward march of Rome. In this course of expansion for her empire Rome had no ideas of the balance of power or of deliberate aggrandizement. She aspired at first simply to be strong, and with that view her enemies were to be made weak. War was from the outset the very condition of her existence. *Mars* was the national god; the national virtues were the virtues of a soldier; and the greatest of the Cæsars could find no more humiliating rebuke to address to his mutineers than to call them simply "*citizens*" (*Quirites*, qui-rî-têz), the name given to Romans in their civil capacity.

26. Rome's mastery of *Latium* was followed, as we shall see, by her conquest of the *Etruscans* and the *Samnites*, which secured for her the command of *Northern and Central Italy*; then by the defeat of *Pyrrhus* at *Beneventum*, which gave Rome *Southern Italy*; then by *Hannibal's* discomfiture at *Záma*, which ended the power of her

rival *Carthage*; then by the victory of *Pydna* in B.C. 168, which left Rome (at the close of her Macedonian wars) supreme over the *Mediterranean world*. These were the glorious days of the Republic, days when (as Dr. Merivale says) "democracy was established by law, while aristocracy was still dear to sentiment."

27. We observe at this stage that the picture of Rome's greatness has another and a darker side. We can see the evil influence of Roman conquest upon Roman morality; we can trace the decline of the old simplicity of life and habits by the influx of debased Greek manners, and the corrosive action of that vast tide of wealth which flowed in upon the victors when the commerce of *Carthage* and of her dependencies was diverted into Roman ports. Religious reverence and domestic purity decayed; divorce became exceedingly common, and the scandalous and licentious *Bacchanalian* mysteries were introduced.

28. Meantime, between the ages of *Pyrrhus* and of *Hannibal*, the agricultural system of the peninsula underwent a gradual change, and one pregnant with most important consequences. The small freeholds formerly held by an independent peasantry passed into large estates which were tended by slave-labour and superintended by hired bailiffs, themselves very often slaves. A great proportion of the soil became mere pasture ground, and the increasing population of the idle capital was made dependent on the corn-ships from the fertile *Sicily* and *Africa* for its daily food. Thus, neglecting to enforce her agrarian laws, which would have kept land subdivided, and not being a commercial state, Rome possessed no middle class of citizens, without which there can be no permanent liberty; political power came to be placed more and more at the disposal of the lower order of the people, and the genuine Roman character was debased by the constant influx and manumission of slaves.

29. Latterly the government of provinces, the conduct of wars, with their opportunities for plunder, and the farming of the public revenues, with their openings for extortion, enabled many of the nobility and the knights to acquire immense wealth, with which they purchased from corrupt judges impunity for their crimes, and bought from a thoroughly venal populace the lucrative and influential offices of the state, which their votes threw open to successful candidates. Patriotism gave place to ambition, and the unselfish

loyalty that thought only of the Republic was succeeded by the spirit of party rivalry, by the lust for wealth, and by the craving for personal aggrandizement. It is no longer a contest between the Patricians and the Plebeians, for that distinction has long since been effaced. It is a war between the rich and the poor: the nobles harden into an unfeeling oligarchy, while the people degenerate into a mob; the machinery of government suited for a single city cannot be made to serve the purpose of a world-wide dominion, and the time fast approaches when the cry of the commonwealth against the lacerations of civil war, and the cry of the oppressed and plundered provinces against the extortions of their oppressive governors are to be answered by the substitution of one master for many, and by the establishment of that monarchy towards which events had long and steadily been pointing, in place of the Republic which now existed but in memory and in name.

30. After the triumphs of Pompey in the East, and the conquest of Gaul by Cæsar in the West, we have the collision of the rival conquerors, the thunders of the civil wars, and the consolidation at last of every office and of all power in the state in the hands of Augustus. Then come the enervating influence of Imperialism; the growing servility of the Senate; the death of political activity; the pauperization and dwindling of the people; the demoralizing influence of slavery, of the arena, the circus, and the theatre; the rival systems of the Stoic and the Epicurean philosophy, Neo-Platonism, and Christianity; the pompous inanities of expiring superstition; the gradual Orientalization of the empire. These are the main features in the picture of the culmination and the decline of an empire around whose frontiers we at last hear the threatening tramp of the barbarian peoples who are assembling for their part in the mighty drama of the death of the Old World and the birth of the New. True it is that Roman history is the history of the world, for into Rome the ancient order dies, and out of her the modern order is born. She persecuted Christianity, but she made Christendom possible by giving it organization and form. Modern liberty was gradually developed upon the basis of the municipal institutions of the queen of cities, and her language and her laws were inextricably interwoven into the progressive fabric of the modern world.¹

¹ For this summary the author is mainly indebted to an admirable review in the *Times* newspaper of Dr. Merivale's *General History of Rome*.

31. The essential feature of Rome's history is the extension of her power by war, for the carrying out of what was doubtless the unconscious purpose of her existence —the linking the nations together, and preparing the way for a Heaven-sent faith. We have seen in the panoramic sketch just given what were the achievements of Rome in war, and we are led to inquire to what special causes results so remarkable, so unequalled, were due. They were due, firstly, to the special character that was inherent in the race, and, in a secondary way, to the special military organization which the genius of the people developed as the fit instrument for effecting the conquest of the world. With these two causes we shall now deal. The elements out of which the Roman people was formed have been seen to be *Latin*, *Sabine*, and *Etruscan* (p. 168), and these must have had a natural adaptation to produce the Roman spirit.

32. Our ideas of Roman character are derived in some degree from the legends which appear in the earlier part of the Roman story, and which we have rejected from history. Those legends, however, were universally received as true by the Romans themselves, and therefore they are, as a distinguished writer¹ says, "true to the genius of the times and of the people, true in the lessons of Roman character which they inculcate, true for the practical purpose of teaching us what manner of men those old Romans really were." Legendary lore possesses, in fact, a formative power in moulding the national character by consecrating traditional types of men for the admiration and imitation of posterity. The Roman thought of early Rome and of her heroes as his poets and orators had taught him to think, and so from the legends we can understand in a measure the thoughts and actions of those who implicitly believed them. In Rome, as opposed to the poetry and freedom of spirit among the Greeks, we have stern, constrained, unfeeling, prosaic intelligence.

33. The character of the people is shown in their religion. The word "*religion*" means *obligation, a binding power*, and the religion of the Romans was a feeling of constraint, and their worship a business-like performance involving narrow aspirations, expediency, and profit. They worshipped prosaic abstractions such as *Pax* ("peace"), *Tranquillitas* ("quietness"). They had altars to *Plague*, *Hunger*, *Mildew* (*Robigo*), *Fever*. They not only prayed to their gods in

¹ Dr. Merivale.

time of need, but made solemn vows to them in times of difficulty, and they imported foreign divinities and rites to help them when their home deities appeared to be inefficient. The Roman temples were chiefly built in consequence of vows, and thus arose from necessity and not spontaneously: such a devo-



Roman Sacrifice.

tion as this was a thoroughly hard, practical, and interested worship. Still the Roman religion was, in one view, "high, earnest, and severe, and this resulted in government, as its highest earthly expression.

34. "*Duty* was the Roman watchword, and therefore law on earth, as a copy of the will of heaven. The destiny of the Roman seems to have been to stamp on the mind of mankind the ideas of law, government, order. He showed his practical character by what he left behind him—works of public usefulness—noble roads intersecting empires—huge aqueducts—bridges—excavations for draining cities—and especially that great system of law, the slow growth of ages of experience, which has contributed so largely to the jurisprudence of most European nations. The great Roman poet, Virgil, knew what the Roman's work in life was when he sang, contrasting his countrymen with the Greeks:—

"Others, belike, with happier grace
From bronze or stone shall call the face,

Devotion to
duty, law,
order.

Plead doubtful causes, map the skies,
 And tell when planets set or rise;
 But, Roman, thou—do thou control
 The nations far and wide;
 Be this thy genius, to impose
 The rule of peace on vanquished foes,
 Show pity to the humbled soul,
 And crush the sons of pride.”¹

—*Æneid VI.* (Conington's translation).

35. On the private life of the Romans it has been truly said by the writer just quoted:—“The domestic ties **The Roman home.** were held sacred by the Romans. Home was sacred, guarded by the deities of the domestic shrine—the *Lares* and *Penates*. A Roman's own fireside was nearly the most sacred spot of earth. The battle-cry was ‘*Pro aris et focis,*’ ‘for our altars and hearths.’ The fabric of the commonwealth arose out of the family. First the *family*—then the *clan (gens)* made up of the family and its dependents (*clientes*)—then the *tribe*—last the *nation*. Thus the Roman state rested on the foundation of the family-hearth. Domestic corruption in Rome, the loss of integrity and manliness in her Senate, preceded and led to her ruin. The Roman *virtue*, when Rome flourished, was manly courage (*virtus*), manhood. With the (till late) degenerate Italian of modern times *virtu* is dilettantism, a taste for artistic productions: thus the decay of character is shown in the debasement of the word.

36. “The Roman courage was **Roman courage.** no mere animal daring, but duty, obedience to will, self-surrender to the public good—the courage of the Spartan at his best amongst the Greeks. The Roman legions subdued the world not by discipline alone, nor by strength, nor audacity, but by moral force, contempt of pain, preference of death to dishonour. Unconquerable fidelity to duty was the spell which laid the forces of the world prostrate before her: in that strength she went forth conquering and to conquer.”



Vesta.—Antique statue, Florence.

¹ F. W. Robertson, *Sermons*.

37. The chief virtues of the old Romans were these—fortitude, temperance, spirit to resist oppression, respect for legitimate authority, ardent patriotism. Of charity and chivalrous generosity—virtues mainly of Christian production and growth—they were generally destitute. They were cruel, hard, and grasping, and often faithless in their dealings with other nations. Among all the qualities which contributed to make Rome supremely great amongst the nations—the one all-conquering people of the ancient world—the chief was the habit of obedience, of reverence for authority, which was ingrained in the Roman's nature.

Roman virtues and defects.

38. Such was the character of the ancient Roman—a character in all its chief features essentially military. To this character accordingly must be mainly attributed the extraordinary success of the Romans in extending their conquests over the world, and in uniting so many different nationalities in one empire. But as another and almost equally important factor in this result we must regard their military organization, a brief account of which we shall now give.

Roman military organization.

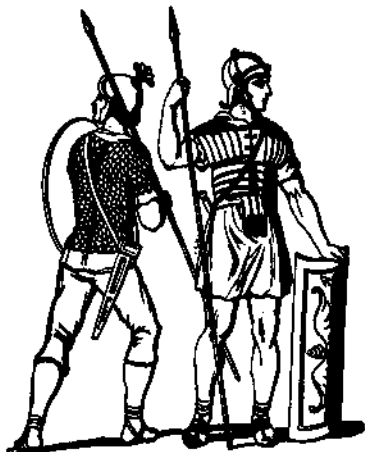
39. The constitution of the Roman legion—the great military instrument of Roman conquest—varied at different epochs of the history, and underwent successive improvements from men of tactical ability. The main principle of its formation, however, was the same throughout, and we shall therefore give only a brief description of the Roman legion as it was in the later days of the Republic, when perfected by the great commander *Marius*. The legion was, in numbers, a *brigade*; but in *form* it was a complete small *army corps* of over 6000 men, including troops of all arms, cavalry, infantry, and artillery, or the military engines for siege purposes. The cavalry were 300 in number. The infantry, numbering about 6000, were composed partly of skirmishers, armed with slings or bows and arrows, or light darts, but mainly of armour-clad men using the *pilum*, an iron-pointed spear (6 feet long, and weighing over 10 pounds) for hurling at the enemy from a distance of 10 to 15 paces, and (for close quarters) a short, stout, two-edged, pointed, cut-and-thrust sword. The execution done with these weapons by powerful men was terrible, the hurled *pila* producing great slaughter and confusion, amidst which the legionaries closed in upon the shaken foe with the short sword, and concluded matters by downright strokes upon the head, or, if that were strongly guarded, by stabs delivered upwards below the enemy's shield. The infantry of the legion was divided into ten cohorts (each of 600 men), and, in battle array, stood in two lines (or in Julius Cæsar's arrangement, in three lines), each line consisting of five cohorts with a space between each. The *van*, or front line, was composed of the veterans, with the younger soldiers in the rear-line as a reserve. The excellence of the legion's formation consisted in its having both a close array and an organization allowing of division into parts; it combined in itself at once massiveness and capability of

The Roman legion.

dispersion. It was firm and compact at will, and yet could readily expand when it became necessary.

40. In the best days of Rome every citizen between the ages of seventeen and fifty was liable to military service, unless he was of the lowest military class, or had served vice and ap- pances.

the infantry or ten in the cavalry. The drill was severe, and included running, jumping, swimming in full armour, and marching long distances at a rapid pace. For sieges the Romans used military-engines of Greek invention, such as the *ballista* for hurling huge stones; the *catapult* for ponderous beam-like spears; the *battering-ram* for breaching walls, and the *movable tower* for pushing close to the enemy's defences so as to overlook them. The Roman entrenched camp was a great feature of the warfare, being admirable for security, with its ditch and solid rampart of earth crowned by a stout wooden palisade. Inside the camp the tents of all the soldiers and officers were ranged in regular order upon a plan common to all the Roman armies.



Roman Soldiers.—Columns of Antoninus and Trajan.

41. A *triumph*, the grand reward of a successful general's achievements, was regarded as the height of military glory, and was the chief object of ambition to every Roman commander. The honour was granted by the *Senate*, and only to one who, as *praetor*, *consul*, or *dictator*, had gained brilliant and decisive victories, or had by a series of operations permanently and largely added to the foreign territory of Rome. On the conclusion of the war the general and his army returned to Rome, and if a *triumph* were granted, money was voted by the Senate to defray the expenses, and a special decree of the people assembled in *Comitia Tributa* suspended the constitution for the one or more days of the triumph so as to enable the successful general to enter the city in his military capacity and with an armed force. Thus jealously were a Roman's civil rights guarded against the military authority conferred by the popular assembly. This authority was called the *imperium*, and could be held, except by special enactment, only *outside the city walls*.

42. A fine poetical description of a triumph is given in Lord Macaulay's *Lays of Ancient Rome (Prophecy of Cato)*. The grand procession entered the city, headed by lictors, clearing the way for the Senate and high officials, who came first. Then followed players upon the pipe and flute, succeeded by the spoils of war—treasures of art, rich plate and pictures, statues and robes of price. All

Description of a triumph.

these were borne by bay-crowned soldiers on stands or heads of lances, mingled with products of the conquered country's soil, and with arms and standards taken from the foe. Then came long files of prisoners of war, with vanquished leaders, and it may be a captive king. White oxen with gilded horns were led along accompanied by the priests who were to slay them; and last, preceded by a throng of singers and musicians, came the victorious general standing erect in four-horse car, his body clad in white embroidered robe, an ivory eagle-tipped sceptre in his hand, and the triumphal wreath of gold held by a slave above his head. Last came the conqueror's army, and the long pomp marched down the street called "*Sacred Way*," then through the Forum (the chief square or *Place*, in continental phrase, of ancient Rome), and up the *Capitoline Hill* to the temple of "*Jupiter of the Capitol*," *Jupiter Capitolinus* (cap-i-to-li'nus), the chief god of Rome. There the triumphal general laid his golden crown on the lap of the god's statue as an offering of thanksgiving, and the day ended with feasting, revelry, and song. The Roman character was darkly shown in the usual treatment of conquered foes; the rank and file endured the lot of slaves; the captured general or king passed from the triumphal procession to imprisonment or death. *Jugurtha* (ju-gur'tha), King of Numidia, was deliberately starved in prison. *Vercingetorix* (ver-cin-gé'to-rix), the ablest and bravest of the Gallic chiefs, was murdered after the triumph of B.C. 45 by order of his conqueror, Julius Cæsar, famed, and that justly, as (towards his fellow-citizens) one of the most generous of Romans.

CHAPTER II.

DEVELOPMENT OF ROMAN CONSTITUTION. CIVIL HISTORY FROM ABOUT B.C. 500 to 256.

1. We have seen that, when Rome ceased to be under monarchical rule, two high officials called *consuls* were appointed, to hold a yearly office, and wield the chief executive power in the state. About B.C. 500 began struggles between the Patricians and Plebeians, arising out of the discontent caused by poverty and distress among the inferior class. The Plebeians fought the battles of Rome, and, in order to do so, had to neglect the tillage of the soil by which they lived. Hence came poverty, made worse still by a severe law of debt, and by a high rate of interest extorted by the Patricians who advanced money. The taxation of the state was paid solely by the Plebeians, as the Patricians had ceased to pay their rent to the treasury for the public lands which they held. At the same time, the Plebeians (which body, we must remember, included also many men of birth and

Causes of
struggles between
Patricians and
Plebeians.

wealth) were entirely excluded from public offices, and such a state of things could only end in an outbreak. According to the traditions on which we have to rely for this part of Roman history, such an event occurred in B.C. 493.

2. The oppression exercised upon the debtors (who were imprisoned and flogged on failure to pay) caused a withdrawal (a secession) of the Plebeians in a body to a hill called *Mons Sacer* ("Holy Hill") outside the Roman territory, and about 3 miles from Rome. Their declared purpose was to erect a new town, and dwell apart with equal rights. The Patricians were left helpless against foreign enemies, and as usual in such cases, made concessions when they were forced to terms. It was agreed that two officials should be appointed (to balance the two consuls, who were Patrician magistrates) for the defence of the commoners against the cruel exercise of the law of debtor and creditor.

3. These new magistrates were called *Tribuni Plebis* ("Tribunes of the Commons"), and the title, in the later development of the office, becomes very famous in aftertimes. These *Tribunes* acted as champions of the subordinate class against all oppression, and pleaded in the law-courts on that behalf. The person of a *Tribune* was sacred and inviolable, and, in the exercise of his yearly office, he could forbid the execution of the order of any official, or of any decree of the senate; he could pardon offences, and call to account all enemies of the commons under his charge.

4. In B.C. 486 *Spurius Cassius* (tried for treason and put to death by the Patricians) is said to have carried the first Agrarian Law, first of the famous *Agrarian Laws*, for limiting the amount of public land held by the Patricians, compelling them to pay tithe or rent for the land they held, and dividing surplus lands amongst the Plebeians. The law was not acted on, through the violence and injustice of the Patricians. The Plebeians exercised some check from time to time, by the refusal to serve as soldiers, just as, in Tudor and Stuart times, our commons declined to furnish money, save on redress of grievances. In B.C. 473, however, the tribune *Genucius* (je-nu'-ci-us) was murdered by the Patricians, because he had called the consuls to account for not carrying the Agrarian Law into effect.

5. In B.C. 471 a great advance was made by the Plebeians. They succeeded in carrying the famous *Publilian Law* (pro-

posed by the tribune *Publius Volero*), that the tribunes should in future be chosen only at the *Comitia Tributa* (the popular assembly), instead of in the *Comitia Centuriata* (assembly under Patrician influence). The *Comitia Tributa* also received the right of deliberating and deciding upon all matters that were open to discussion and settlement in the *Comitia Centuriata*. After this the struggle continued, and the commons found it a great disadvantage that there was no written law to control the chief Patrician magistrates (the consuls) in their dealings with the Plebeians.

6. After violent opposition, and the increase of the number of tribunes to ten, it was carried by the Plebeians (about B.C. 452) that ten commissioners (the famous *Decemviri*, de-cem'vi-ri) should draw up a code of laws which should bind all classes of Romans alike. The ultimate result was the compilation (and engraving on thick sheets of brass) of the first and only code of law in the Roman republic—the *Laws of the Twelve Tables*. These laws appear to have made the *Comitia Tributa* into a really national assembly for legislative purposes, embodying Patricians and Plebeians alike, and having the election of the lower officials—*adiles*, *quaestors*, and *tribunes*. The Plebeians, however, were still kept out of a share in the lands which they conquered in war, and a time of trouble came in the usurpation and violence of the *Decemviri*. It is to this period that the story of Virginia and Appius Claudius belongs, for which we refer to Macaulay's *Lays* (*Virginia*, including the preface). For some years no tribunes were elected, and the commons were subject to wanton tyranny.

7. In B.C. 448, the Plebs, for the second time, seceded to the *Mons Sacer*, and the *Decemviri* were obliged to give way. Tribunes were reappointed, and the new consuls were *Valerius* and *Horatius*. By them, in the *Comitia Centuriata*, the great *Valerian and Horatian Laws* were passed, which may be regarded as a first great charter of Roman freedom. A great increase of the power of the Plebeians was hereby effected. The assembly of the tribes (*Comitia Tributa*) was now put on a level with the *Comitia Centuriata*, so that a *Plebiscitum* (ple-bis-ci'tum) or decree of the people's assembly, had henceforth the same force as one passed by the *Comitia Centuriata*, and became law for the whole nation. The struggle between the two orders, Patricians and Plebeians, continued. In B.C. 445 the *Lex Canuleia*, proposed by the tribune

Canuleius (can-u-le'us), was passed, sanctioning intermarriage (*connubium*) between Patricians and Plebeians.

8. The Patricians, foreseeing that the time would come when the Plebeians must be admitted to the high offices of the state, divided the powers of the consulship, and in B.C. 444 caused the appointment of *Military Tribunes with consular power* (*Tribuni Militares Consulari Potestate*), officers who might be elected from either order, as commanders of the army, while the civil powers of the consuls were kept by the Patricians in their own hands. In B.C. 443 the office of the *Censors* was established, with the proviso that they should be appointed only from the Patricians, and only by their assembly, the *Comitia Curiata*. In this office the Patricians undoubtedly gained an accession of power; the duties of the *Censors* have been already explained.

9. The power of the Plebeians grew by degrees through the exertion of the prerogatives of the Tribunes, and about B.C. 400 the office of the *Military Tribunes* (see above) became open to the Plebeians, and four out of the six were chosen from that order. After the capture of Rome by the Gauls (B.C. 390), to be hereafter referred to, fresh troubles for the Plebeians arose. Their lands near Rome had been laid waste, cattle killed, and implements of agriculture destroyed. Heavy taxes were imposed to make up for the loss of public treasure carried off by the Gauls, and soon the old trouble of debt arose, and consequent oppression by the Patrician creditors.

10. The distress of the Commons increased until a great remedy was found by two patriotic tribunes of the Plebs, *Caius* (ki'us) *Licin'ius Stolo* and *Lucius Sextius*, who are regarded as the civil founders of Rome's greatness, and the authors of the great Roman Charter of equality and freedom. These able, active, and determined men, after a tremendous struggle, fought with constitutional arms alone,—one in which the Romans showed that respect for law and authority which, in their best days, so honourably distinguished them,—carried their point in the end. The victory was won through the use of the tribunitian power of stopping the whole machinery of government. Year after year, for ten successive years, *Licin'ius* and *Sextius* were chosen tribunes, and, while the Patricians (a common device afterwards) gained over the eight other tribunes, and prevented the popular bills

being put to the vote in the *Comitia Tributa*, the two tribunes prevented the election of the Consular Tribunes (save in B.C. 371, for a war with the Latins), and other high officials, and would have no troops levied at all.

11. At last, in B.C. 366, the famous *Licinian Laws* were carried. Their provisions were these:—(1) That the interest already paid by debtors should be deducted from the capital of the debt, and the reduced remainder paid off in three equal annual instalments; (2) That no one should hold above 500 jugera (about 280 English acres) of the public land, the surplus to be divided among the poorer Plebeians; (3) That the military tribunate with consular power should be abolished, and the consulship restored, but *one Consul, at least, henceforward should be a Plebeian*. *Sextius* was himself elected in B.C. 366 as the *first Plebeian Consul*. The Plebeians thus acquired perfect equality with the Patricians in the great stronghold of the constitutional offices—the Consulship; and this change was of the greatest advantage to the state, as the subsequent history shows that among the great men produced by Rome, both as commanders and as statesmen, the Plebeian houses could claim an equal share with the original Patrician nobility.

12. We must here, once for all, guard the younger student against the notion (likely to arise from the modern contemptuous use of the word "*plebeian*") that the Plebeians, as an order, were composed solely of the mob of Rome, contrasted with the Patricians, as the nobles. The distinction of *Plebeian* and *Patrician* is here *political*, and the Plebeians included many wealthy and otherwise influential men, previously excluded by their descent from certain political advantages, just as in England, until the *Catholic Emancipation Act* was passed in the earlier part of the present century, a Roman Catholic, though of ducal rank and princely wealth, could take no share in the deliberations of the House of Lords.

13. In B.C. 339 *Publius Philo*, Dictator in that year, carried the *Publian Laws*, which put the Plebeians on a thorough practical equality with the Patricians. By these it was enacted (1) That a *Plebiscitum* (decree of the *Comitia Tributa*) should bind as law the whole people: this was a re-enactment of a provision of the Valerian and Horatian laws, which provision had either never been carried into effect,

or had become obsolete. (2) That the legislative power of the *Comitia Curiata* should be (practically) abolished: hitherto that assembly had possessed a right of *veto* on measures proposed in the other *Comitia*. (3) That one of the Censors must henceforth be a Plebeian. In B.C. 336 the Prætorship was thrown open to the Plebeians.

14. In B.C. 300 the *Lex Ogulnia* (carried by two of the *Tribuni Plebis*, the brothers *Quintus* and *Cnæus* (nē'us) *Ogulnius*) stormed for the Plebeians the stronghold of the state religion, by enacting that four of the eight pontiffs and five of the nine augurs should be taken from that order. The *pontiffs* and *augurs*, we may here explain, had charge of the religious ceremonies, and the augurs, who consulted the will of the gods by observation of the flight of birds, and so forth, had much political influence, residing in their power of delaying the progress of measures in the *Comitia*, by declaring that the day was unpropitious for its meeting, and then no assembly could be held. In the same year, B.C. 300, *M. Valerius*, as Consul, re-enacted the *Lex Valeria* (one of the *Valerian* and *Horatian Laws* above mentioned), *De Provocatione* ("On the right of appeal"), to the effect that every Roman citizen should have a right of appeal to the assembly of the Plebs against the sentence of the supreme magistrate.

15. In B.C. 286 the *Lex Hortensia*, carried by *Quintus Hortensius*, Dictator in that year, confirmed the rights of the Plebeians by solemnly re-enacting the late *Publilian Law*, that the *Plebiscita* should bind the whole people as laws. The Senate was hereby deprived of its *veto* on the proceedings of the *Comitia Tributa*, and that assembly of the Commons became a supreme legislative power.

16. This enactment followed the third and last *secession* of the Plebeians, which protest of the order took the form of a retirement to the *Janiculan Hill* of Rome. Henceforth there is an end of all political distinction between Patricians and Plebeians, and so-called equality of rights for both orders existed. The *Comitia Tributa* became now, however, the absolute legislative body in the state, the only check on that assembly being the *veto* of the *Tribuni Plebis*, and this led afterwards to great intrigues on the part of the Patricians, in order to gain over one or more of the ten tribunes, and cause the *veto* to be exercised.

Plebeian
Pontiffs and
Augurs.

Lex Hortensia.

Third with-
drawal of
Plebeians.

17. The general result of all the above was that the constitution of Rome had become a moderate democracy; for the senate retained the power of taxation, and the chief judicial power, as the judges in the most important civil and criminal cases were taken from the senatorial order. We have already stated that the senate held the general executive administration. That great body contained the political intelligence and practical statesmanship of the commonwealth, and "in consistency and sagacity, in unanimity and patriotism, it was the foremost political combination of all times, an assembly of kings, which knew how to combine despotic energy with republican self-devotedness."¹ Such was the end of the legitimate and constitutional development of the Roman state in its civil capacity.

CHAPTER III.

THE CONQUEST OF ITALY: MILITARY HISTORY OF ROME TO B.C. 266.

1. With regard to Rome's gain of territory during the monarchical period, there has been preserved by the historian *Polybius* (po-lib'i-us) a treaty concluded by Rome with Carthage in B.C. 508, which proves that Rome possessed at that time nearly the whole coast of Latium, from the mouth of the Tiber to the town of Anxur or Tarraci'na. This dominion was soon afterwards lost, and it also appears from the legendary accounts that Rome at an uncertain date, perhaps about B.C. 500, was besieged and taken by the Etruscans, who made the Romans redeem their city and some territory around it to the south of the Tiber by an undertaking only to use iron for implements of agriculture, which of course implies the disarming of the people. The Etruscans, however, were soon afterwards defeated by an united force of the Latins and the Greeks of Cumæ, and driven back to their own territory north of the Tiber.

2. Rome soon recovered from the check she had received, and, in the times of respite from civil struggles, was engaged in war more or less successful, of which we have accounts more or less legendary, with the

¹ Mommsen, *History of Rome*.

neighbouring cities and peoples, including the *Æqui* (to the east), the *Volsci* (to the south), the city of *Vei* (north of the Tiber, in Etruria), and the *Etruscans*. What seems certain amidst a chaos of romance is that by about B.C. 400 the power of Etruria had greatly declined, and that the large, wealthy, and powerful city of *Vei* had been taken by Rome and made her permanent possession. The plebeians received lands in the Veientine (*vē-i-en'tin*) territory, and further conquests in Etruria were made, including the city of *Falērii*.

3. The *Senonian Gauls* (*Senones*, sen'o-nēz) were a powerful Celtic tribe between the *Sequana* (sē'qua-na) (Seine) and the *Li'geris* (Loire). A part of this people about B.C. 400 crossed the Alps into Cisalpine Gaul, made settlements in Umbria, and penetrated into Etruria. The Romans sent orders to them to desist from the siege of Clu'sium, and the Gauls replied by marching on Rome. The result was a total defeat of the Roman army (in B.C. 390) on the "*black day of Allia*," a little stream to the north of Rome. The day was marked ever afterwards in the Roman calendar as a *dies nefastus* (unholy day), on which no business could be lawfully done, and no sacrifice offered to the gods. Rome was then taken by the Gauls and burnt, the capitol itself being either occupied or bought off by payment of ransom, and the Gauls then retired with a great booty. These are the bare historical facts, with which alone we have to deal. The result to Rome was disastrous for the moment, but the Gallic invasion seems to have done Rome's work for her in one direction by completely crushing her old enemies the *Æqui*, who now disappear as an independent state. Rome then set herself to obtain by intrigue, alliances, and arms, the command of the cities of Latium, and, on the rebuilding of the city, was engaged in wars as before.

4. The Roman contests with the *Volsci*, *Etruscans*, and *Latin states* were, on the whole, successful for Rome, and by B.C. 375 the south of Etruria (lost by Rome on the Gallic invasion) had become permanently Roman territory. In B.C. 356 the Etruscans were defeated by *Ru'tilus*, the first plebeian censor and dictator, and further attacks by the Gauls were repulsed. Then began (about B.C. 343) a struggle of the rising state against the powerful nation called the *Samnites*. Rome was for a time in alliance with towns of Latium and Campā'nia, and her war with Samnium was really the

Capture of Rome by the Gauls, B.C. 390.

First Samnite war.

beginning of the conquest of Italy. Some battles were gained by the Romans, but in B.C. 340 a treaty of peace and alliance was concluded with Samnium, and Rome then found herself face to face with a league of the Latins and Campanians.

5. The *Latin War* began in B.C. 340, and lasted for three years. The Latin and allied forces were defeated in B.C. 340 near *Mount Vesuvius* by a Roman army under the consuls *Manlius Torquatus* and *Decius Mus*, and after another Roman victory the subjugation of Latium was completed in B.C. 338. The great Latin league of cities came to an end; the lands of Latium were partly allotted to Roman colonies of plebeians established on the conquered territory as garrisons. Some of the Latins received the Roman citizenship, and some were made mere subjects, so as to divide the interests of the Latins and permanently strengthen the position of Rome. At the same time all the excluded Latins could look forward to acquiring Roman citizenship, and in this politic way the fidelity of all to Rome was secured.

6. Thus strengthened Rome began her second *Samnite war* in B.C. 327, engaging in a struggle for life and death, in which the Samnites fought with the heroic courage of their race, and repeatedly gained great battles over the Romans, but were at last overpowered by Roman perseverance, energy, and skill. The chief generals on the Roman side were *Papirius* (pa-pi'ri-us) *Cursor* (five times consul and twice dictator), and *Fabius Maximus*. The great champion of the Samnites was the famous *Caius* (ki'us) *Pontius* (pon'shē-us). In B.C. 321, after some victories, the Romans suffered both disaster and disgrace in the surrender of a whole army to the Samnites, entrapped by them in two narrow mountain passes called the *Caudine Forks*, on Mount *Taburnus*, west of *Beneventum*. The victorious *Pontius* showed the greatest humanity to the conquered Romans, and released the army on terms, which the Roman government repaid by breaking the conditions of surrender, and refusing to give up conquests and to conclude an alliance. The Romans afterwards gained the upper hand, and the second Samnite war ended in B.C. 304 by a temporary submission of Samnium.

7. The *Third Samnite war* began in B.C. 298, and the Samnites were now aided, in their last desperate struggle for national independence, by the *Etruscans*, *Umbrians*, and *Senonian Gauls*. The Samnite generals, *Pontius*, one

of the great men of ancient days, and *Gel'lius Egna'tius*, made a brilliant strategical move by marching northwards into Etruria and joining their powerful confederates there with their whole force. In B.C. 295 the decisive battle of *Senti'num* (in Umbria) was fought. There the Romans, under *Fab'ius Maximus*, defeated the Samnite confederates with great slaughter and the loss of the leader *Egna'tius*. For five years more the struggle was protracted. In B.C. 292 the gallant *Pontius* was defeated, taken prisoner, and barbarously executed by the Romans at their general's triumph in Rome. No more disgraceful act stains the annals of Rome than this cruel treatment of the generous and gallant foe who, nearly thirty years before, had spared a Roman army at the Caudine Forks, and had forborne to seek vengeance for the vile treachery with which his mercy was requited. The great modern historian of Rome, Dr. Arnold, a man whose own admirable character lends crushing weight to his deliberate condemnation of wrong, brands this infamous deed by declaring that "it proves but too clearly that, in their dealings with foreigners, the Romans had neither magnanimity, nor humanity, nor justice." After the loss of Pontius the Samnites could only keep up a fitful struggle of detached parties, while the Roman armies marched to and fro, inflicting utter devastation on the land. In B.C. 290 the war ended with the entire submission of exhausted Samnium, and the Romans were now placed, by the conquest of the Samnites and Umbrians, in a position of mastery over Central Italy.

8. The Romans, in their career of subjugation, had to deal next with the *Etruscans*, and with the old foe, the *Senonian Gauls*. In B.C. 283 the great battle of the *Vadimo'nian Lake* (in Etruria) was fought, and its results were great. The united army of the Gauls and Etruscans was totally defeated. Etruria's day was done; the Senonian Gauls were, in the expressive Americanism, "wiped out." The Romans were now masters of all Northern Italy.

9. In B.C. 282 came the struggle in Southern Italy, with the Lucanians and Tarentines, which brought the Romans into collision—legion against phalanx—for the first time, with Greek methods of warfare. An account of this has been given in the later history of Greece, dealing with the career of Pyrrhus (page 137). The preface to Macaulay's lay, *Prophecy of Capys*, should be read as a terse and vivid account of the origin, results, and significance of this

Subjugation
of Northern
Italy.

Subjugation
of Southern
Italy.

war. After Roman defeats by Pyrrhus in B.C. 280 (when the Consul Lævinus (le-vi'nus) was beaten at *Heracle'a*, in Lucania, on the river Si'ris), and in B.C. 279 at *Asculum* (in Apulia), the war was virtually ended by the rout of Pyrrhus at *Beneventum* (in Samnium) in B.C. 275. The Roman victor was the renowned consul *Cu'rius Denta'tus*, a fine specimen of the old Roman for courage, determination, and rugged simplicity of character and life. He was of Sabine origin; and soon after the magnificent triumph described in the lay above-named, he retired to his little farm in the Sabine territory, and tilled it with his own hands. The defeat of Pyrrhus was followed by the capture of *Taren'tum*, and the submission of the *Lucanians*, *Bruttians*, and all other peoples who had hitherto held out, or risen, encouraged by Pyrrhus, against Roman power in Central and Southern Italy. By the year B.C. 266 the Roman conquest of Italy was completed, and the city on the Tiber was mistress of the whole extent of the land, from the rivers *Ru'bicon* (in north of Umbria) and *Ma'ra* (in north-west of Etruria), on the north (the frontiers of Cisalpine Gaul), to the towns of *Rhe'gium* (on south-west coast—the toe), and *Brundu'sium* (on the Adriatic Sea—at the heel), in the south of Italy.

10. Rome had thus become the most compact and powerful state in existence, and she was now to show the Consolidation of Rome. genius of her people for government by the method in which the Romans consolidated and organized the territory which they had won. The conquered nations of Italy kept in the main their own laws, languages, and administrations, but they looked to Rome as their centre and their leader, whom they were bound to follow in war, and in connection with whom alone future advantages were to be acquired.

11. The whole of Italy now comprised, in a political sense, *three classes*. These were (1) the *Roman citizens* Roman citizens. (*Cives Romani*), forming the Roman people in the strict technical sense (*populus Romanus*), the governing body of the whole state. These citizens belonged (a) to the *thirty-five tribes* (or *wards*, or *parishes*) into which the territory of the city of Rome was divided, north of the Tiber beyond Veii, and south to the river Li'ris; (b) to *Roman colonies* established in different parts of Italy; (c) to various *municipal towns* which had received the Roman franchise. Nearly all of these citizens (the exceptions being the inhabitants of some of the municipal towns) had the right of voting in the *Comitia Tributa* at Rome.

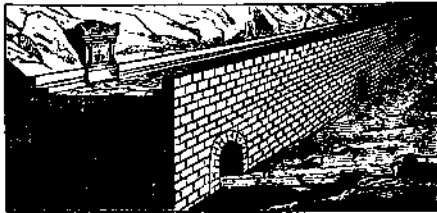
12. (2) The *Latins* (called "*Nomen Latinum*," or, "*the Latin name*"). This must be understood in a technical, not in a local, sense (as the towns of Latium were mostly municipalities with the Roman franchise), and applies to those who belonged to towns having the *Latin franchise*, given originally to the conquered towns of Latium. Any male inhabitant of a town with this "Latin franchise" could, by holding a public office in his own town, become a full Roman citizen of the tribes, if he chose to remove to Rome.

13. (3) The *Socii* or *Allies* (called also *Fœderatæ Civitates*, or *Fœderati*); these were all the other communities of Italy, not included in (1) or (2). These "*Allied States*" really existed in various degrees of subjection to Rome, having no political privileges, and being bound to furnish troops for the Roman armies, but enjoying her powerful protection against foreign enemies. With regard to the *Nomen Latinum* and the *Socii*, Rome (*i.e.* the *Cives Romani*) retained the sovereign rights of making war in which all must join, concluding treaties by which all were bound, and coining money which all must recognize and circulate. In this excellent political system, which "reconciled municipal freedom with the unity and supremacy of the central power," we see the fitness of Rome to govern what she had conquered, and how well she was adapted by the genius of her people to subdue and to form the world into one vast empire. By the conquest of Italy the wealth of the Roman state was greatly increased in the revenues derived from mines, forests, and harbours which she had acquired; the patricians and plebeians alike obtained lands to hold and to till; a solid basis of power was obtained, on which to erect the imposing fabric of her vast dominion in the days to come.

14. What Roman roads are we English people know, dwelling as we do in a land once conquered by Rome, and stamped by her, as she stamped all her conquests, with ineffaceable marks of her presence, her prudence, and her power. Many of our present highways run for many miles along the line of the old Roman roads, and "*Watling Street*," in the city of London, is the beginning of one that ran from Roman London northwards. These great roads were first made with the military purpose of providing a way that should be solid at all seasons of the year, for the march of legions and their heavy baggage through districts subdued by Roman arms. They were wonderful pieces of determined practical engineering,

and in order to carry them straight to the points aimed at, marshes and hollows were filled up, or spanned with viaducts; mountains were tunnelled, streams were bridged; no labour, time, nor money was spared. As they extended their power through Italy, the Romans constructed such roads as these in various directions from the capital, and these great highways in Italy must be understood as representing others which were afterwards made, as need arose, in every part of the Roman Empire.

15. The first and greatest of the Italian roads was the famous *Appian Way* (*Via Appia*, called *Regina Viarum*, *The Appian "Queen of Roads"*), which was begun by *Appius Claudius*, censor in B.C. 312. The struggle with the Samnites was



Construction of a portion of the Appian Way.

at its height when this great causeway, built with large square stones on a raised platform, was made direct from the gates of Rome to Cap'ua, in Campania. The *Via Appia* was afterwards extended,

through Samnium and Apu'lia, to Brundu'sium (on the lower Adriatic), the port of embarkation for Greece. Parts of the original stone-work are existing at this day. Other great roads of Italy were the *Via Aure'lia*—the great coast-road northwards, by Gen'ua (Genoa), into Transalpine Gaul;—the *Via Flaminia*, through Umbria to Arim'inum; and the *Via Emilia*, from Ariminum, through Cisalpine Gaul, to Placentia (pla-cen'she-a).

16. We here interpose, as a truce between the clash of arms in Rome's conquest of Italy and in her foreign wars, a short account of the Roman gods and worship at the time when an "age of *Chief deities of the Romans.* *faith*" in Paganism still existed. The two original deities of the Roman Panthe'on who belonged to it in common with that of the Greeks (with whom, as Aryans, they had a common ancestry), were the great *Jupiter* (answering to the Greek *Zeus*), and *Vesta* (the Greek *Hestia*). The chief deity of the tribes of Italy was *Mars* or *Mavors*, the god of "manliness," and then, by a transition natural with the Romans, the god of war. The Roman gods of similar name to the Greek deities had often very different attributes, and must never be confounded with them. The Roman *Hercules*

was a god of property and commerce, quite distinct from the Greek demigod *Heracles* (hē'ra-clēz), with his heroic exploits and labours. The originally Sabine goddesses, *Juno*, the type of queenly womanhood, and *Minerva*, the embodiment of wisdom, were great deities at Rome. *Janus*, the god of opening and shutting (really a form of the sun-god, who opens the day at his rising, and shuts up light at his setting) is well known from his image with double face, and from the covered passage at Rome (wrongly called a temple), which was left open in war and closed up in peace. *Janus* is only another form of *Dianus* (god of day), and his sister was *Diana*, the moon goddess.

17. We find also, as remnants of the olden worship before Rome existed, Deities of the certain deities of country life. *Satur-nus* was god of sowing country and tillage, in whose honour a great festival in December was the household. celebrated, called the *Saturna'lia*—a time of holiday, feasting, and social freedom for seven days. *Ceres* was goddess of the corn-crops; *Pales* and *Faunus* deities of flocks and shepherds. The chief domestic worship was that of *Vesta*, as goddess of the hearth, at whose rites the Roman father of the household officiated as priest, and only kinsmen could be present; and of the *La'res* and *Penates* (pe-nā'tēz), the spirits of ancestors and guardians of the home. The mythical king, *Romulus*, was worshipped under the name of *Quirinus* (qui-rī'nus).¹

18. In order to ascertain the will of the gods in important matters, the Roman Augurs employed *Augurs* to observe the flash of lightning and the flight of birds. This was done before every public act or ceremony—the holding of *Comitia* and the fighting of a

battle; and in taking the *auspices*, as the mummery of these officials was called, the *Augur* stood in a space of ground which he had consecrated by a ceremonial for the purpose. Then, facing the south, he watched for a reply to his prayers, beseeching an expression of the divine will. A flight of birds or other sign, appearing on the right hand, was unfavourable; on the left, propitious. The *Augur* waited till the desired event occurred, and then announced the result. If no *Augur* were present, signs might be sought from the "sacred chickens," carried about with an army on campaigns: if they ate their food heartily, it was favourable; if not, unlucky. In the first Punic war a Roman consul, who had the chickens with him on shipboard for the purpose of augury, was informed that they would not eat at all—the worst sign possible. "Let them drink then!" he cried, and flung them overboard into the sea. This may be taken as an example of how educated



Satur-n.

¹ On this whole subject the reader is referred to Wilkins' *Primer, Roman Antiquities* (Macmillan & Co.), pp. 105-121.

Romans, long before the republic ended, flung away ancestral creeds and superstitions, and became adherents, when they believed in anything, of the Greek philosophers' belief in one divinity of whom they had their various conceptions.

CHAPTER IV.

FOREIGN CONQUEST: HISTORY OF ROME FROM
B.C. 266 to 133.

1. We are now to see Rome engage in the greatest conflict of her history—that with the powerful maritime and commercial state, *Carthage*. It was a struggle Races opposed in the Punic Wars. which, when it was fully developed, became for Rome a fight for national existence, in which her enemy was at the height of her power and resources, with Spain and Africa at her back, and with the first general of the age, perhaps of all ages, to command her armies. The interest of the *Punic wars* (as they are called from the word *Pu'nicus*, the Latin equivalent of the Greek *Phoinikikos*—Phœnician, and, in a limited sense, *Carthaginian*, as used by the Greek historian Polybius) is great and enduring. These wars were fought out “not merely to decide the fate of two cities, or of two empires; but to determine which of the two races, the *Indo-Germanic* (otherwise *Indo-European* or *Aryan*), or the *Semitic*, should have the dominion of the world. On the one side—the *Aryan*—was the genius for war, government, and legislation: on the other—the *Semitic*—the spirit of industry, navigation, and commerce. The future of Europe and the world depended on the issue of the contest, and the skill and valour, the determination and resource, displayed on both sides, have caused these wars of Rome and Carthage to remain most vividly impressed upon the memories of men.”

2. We have already dwelt on the origin and commerce of *Carthage* (pages 64, 78), and seen her in conflict with the Greeks in Sicily, fighting against the power of Carthage. Syracuse. She had become, by the political and commercial energy of her citizens, the leading Phœnician state, ruling over U'tica, Hippo, Leptis, and other cities of Phœnician origin in Northern Africa. The Carthaginians paid also great attention to agriculture, and the whole of their territory was cultivated

like a garden, supplying the population with abundance of food. This fact, taken along with the wealth derived from her commerce, explains to us how it was that a city with no large extent of territory was enabled to hold out so long against the utmost efforts of Rome, and at one period to bring her, as it seemed, to the verge of ruin.

3. The political constitution of Carthage was that of an oligarchical republic, and her aristocracy is famed for the number of able men that came forth from its ranks. On the other hand, Carthage was weakened by the facts that she was dependent on mercenary troops in her wars, subject to revolts at home among the native populations whom she oppressed, and hampered by the factious spirit prevalent among her leading men. Carthage had a great commercial genius, but no gift for assimilating conquered peoples, or for establishing an empire on a solid and enduring basis, and therefore, in the end, she succumbed to Rome, whose part it was to bring the nations under one wide long-enduring sway. The struggle of Carthage against Rome became, in fact, the contest of a man of the greatest abilities—*Hannibal*—against a nation of the utmost energy and determination, and the nation, in the long run, won the day.

4. The Carthaginians, at this time, held Corsica, Sardinia, and various colonies in Spain and possessions in Sicily. It was in Sicily that the cause of quarrel between Rome and Carthage was found, and Rome picked the quarrel by interference in a local matter at *Messa'na*, *Hiero*, King of Syracuse, as we have seen, soon came over to the Romans, who, after defeating the Carthaginian army and taking *Agrigentum* (B.C. 262), determined to make themselves masters of Sicily. For this a fleet was needed, and with Roman energy they set to work and built one. Twice their squadrons were destroyed, but in B.C. 260 the consul *Duilius* gained a great naval victory at *My'la*, on the north-east coast of Sicily, and from this time Rome became more and more nearly a match for Carthage on her special element, the sea. The Romans invaded Africa without success (B.C. 255), but were generally victorious in Sicily. In B.C. 247 the great *Hamilcar Barca* (father of *Hannibal* and *Has'drubal*) was appointed to the Carthaginian command in Sicily, and maintained himself there with great patience and skill against all the Roman efforts. In B.C. 241, however, the Roman commander

Remarks on
the Cartha-
ginian state.

First Punic
War, B.C.
264-241.

Lutātius Catulus utterly defeated the Carthaginian fleet off the *Ægates* (e-gā'tēz) Islands, on the west coast of Sicily, and the Carthaginians then gave in. Sicily thus became (B.C. 243) the first Roman province, the whole island coming into the hands of Rome, except the territory of her faithful ally, Hi'ero of Syracuse.

5. The Romans, with gross ill-faith and injustice, took advantage of a revolt against Carthage by her mercenary troops to deprive her of *Sardinia* and *Corsica* (B.C. 238), and Sardinia was made into a province. The next exploit of Rome was the conquest of *Cisalpine Gaul*, which was completed by B.C. 222, and the Roman hold upon the new territory was confirmed by the establishment of military colonies at Placen'tia and Cremona.

Conquest of
Sardinia,
Corsica, and
Cisalpine
Gaul.

6. Carthage had resolved upon revenge for past defeats and injuries from Rome, and intrusted her cause to that great man *Hamilcar Barca*. He formed the bold and ingenious plan of creating for his country a new empire in Spain, which might be used as a fresh base of operations against the foe whom he hated with a deadly hate. From B.C. 237 to 229 (when he fell in battle) he was engaged in reducing a large part of Spain to submission by diplomacy and force. In B.C. 221 his son, the illustrious *Hannibal*, took up the Spanish command, and he soon brought on a new conflict with Rome by his capture of her ally the city of *Saguntum*, on the north-east coast of Spain.

The Cartha-
ginians in
Spain.

7. The Second Punic War is too well known in every detail to need much description here. The hero of the contest is *Hannibal*, one of the purest and noblest characters in history—a man of whom we know nothing save from his foes, and all their wrath and envy have not been able to disfigure the portrait which the facts have forced them to transmit to future ages. Great as a statesman, supremely great as a soldier, beloved by his troops, and justly dreaded by the most warlike people of the ancient world, Hannibal stands forth an object for the highest admiration and esteem. Of his military capacity it is needless to say more than this, that two of the ablest generals that ever lived, Napoleon and Wellington, both pronounced Hannibal to be the greatest of all commanders.

Hannibal and
the Second
Punic War,
B.C. 218-202.

8. In B.C. 218 the Carthaginian general crossed the Alps after a five months' march from Spain, and descended with a storm

exhausted by her efforts and defeats. This was not to be. Hasdrubal was encountered, defeated, and slain by the Romans at the decisive battle of the *Metaurus* (a river in Umbria), one of the great critical contests in the history of the world. The junction of the forces thus prevented, Rome was saved, and in order to be rid of Hannibal the war was carried now into the enemy's country.

10. *Publius Scipio*, who had been so successful in Spain, crossed from Sicily to Africa in B.C. 204, and did so well for Rome that Hannibal was recalled. The Second Punic War ended with the defeat of Hannibal by Scipio at *Za'ma* (five days' journey from Carthage) in B.C. 202. The conqueror gained the surname of *Africa'nus*. Hannibal lost his army, but not his fame. Rome was made certain now to rule the world. The terms of peace with Carthage made her for the time a mere dependency of Rome. All her foreign possessions were given up; her fleet was reduced to ten ships; she was to make no war without Rome's permission; an enormous war-indemnity was exacted.

11. In B.C. 213 Rome attacked *Philip V., King of Macedon*, because he had made a treaty with Carthage, and after concluding an alliance with the *Ætoli*ans the Romans gained some successes over Philip in the *First Macedonian War*, ending in 205. The *Second Macedonian War* (B.C. 200-197) put an end to Macedon's supremacy in Greece by the victory of the ex-consul *Flaminius* (fla-mi-ni'nus) at *Cynoscephalæ* (si-nos-sef'a-lē) in Thessaly, B.C. 197.

12. *Anti'ochus the Great of Syria* was next attacked. He had irritated Rome by meddling in the affairs of Greece, which he invaded in B.C. 192. He was defeated by the Roman armies both in Greece and Asia Minor, and in B.C. 188 made peace on terms that left Roman influence supreme in Asia Minor as far as the borders of Syria.

13. The great Carthaginian, even after Zama, had not despaired of himself or of his country. He set vigorously to work at internal reforms in Carthage with a view to renewing the contest with Rome; but being thwarted by jealous and unpatriotic rivals, who also intrigued for his surrender to the Romans, he fled to the court of Antiochus the Great of Syria in B.C. 194. In throwing away her greatest man Carthage had lost her last chance of regaining any real power. Hannibal was driven from his shelter with Antiochus by the

Roman demand for his surrender, and took refuge with *Prusias*, King of Bithynia, for some years; but Roman dread of his abilities and influence pursued him, and, hopeless of escape, he poisoned himself about B.C. 183, leaving Rome free at last to pursue her victorious career without any opponent likely to arrest it.

14. A *Third Macedonian War*, begun in B.C. 171, was waged by the Romans against King *Perseus* (per'sews), son of Philip V., and ended with a great Roman victory at *Pydna* in B.C. 168, and the extinction of Macedonia as a kingdom. After a revolt, called the *Fourth Macedonian War*, and a war against the forces of the Achæan League, *Corinth* was taken by *Mummius*, as already related (page 139), and *Macedonia* and *Greece* became *Roman Provinces* (B.C. 147 and 146).

15. There was a powerful party in Rome (headed by the famous and stern censor, *Pōrcius Cato*), who relentlessly insisted on the destruction of Carthage. Her warlike neighbour, *Masinissa* (ma-si-nis'sa), *King of Numidia*, was encouraged by the Romans in harassing attacks, and in B.C. 149 Rome found a pretext for war. Her forces could not be resisted, and Carthage offered a complete submission, seeking the preservation of her commerce and her capital by a surrender of arms, war-ships, and the internal independence hitherto belonging to her.

16. When Rome insisted on the destruction of the city of Carthage itself, and the removal of the inhabitants to inland abodes, the Carthaginians took counsel of despair, and resolved to stand a siege within their strong fortifications. *Scipio Africanus Minor* (really a son of *Æmilius Paulus*, the conqueror of Macedonia, and adopted by a Roman custom into the Scipio family) conducted the three years' siege of the great commercial city and her citadel, and Roman determination as usual carried its point. After fearful house-to-house fighting the remnant of 700,000 people surrendered; the place was set on fire, and burned for seventeen days; the ruins were levelled with the ground, and Carthage the proud city, alike with Carthage the commercial state, had ceased to exist, in B.C. 146, the same year as saw the final conquest of Greece. Part of the territory was given to Masinissa of Numidia, Rome's ally, part became the *Roman Province of Africa*.

17. The great peninsula to the west of Italy was inhabited chiefly by people called *Ibērians* (not of Aryan race), and

by Celtic tribes who had made their way into the central part of the land. During the Second Punic War the Carthaginian dominion in Spain had been gained for Rome by the Scipios; but the inhabitants have always been hard to thoroughly master in war, and even the Romans found the task long and difficult. The north and north-west of the country, indeed, remained independent till the time of the empire. The *Celtiberians*, tribes of mixed origin in central Spain, were conquered by about B.C. 180, after a long resistance. The part of Lusitania (modern Portugal) to the south of the Tagus was mastered after a brave struggle maintained for some years by a gallant leader named *Viriathus* (vir-i-a'thus), with whom the Romans made a treaty, prior to his assassination by their contrivance, in B.C. 140. The conquest of the centre and south of Spain was completed in the capture and destruction of the strong city of *Numantia* (nu-man'she-a), near the source of the *Douro*, by *Scipio Africanus Minor* (the younger) in B.C. 133. The country had long before been divided by Rome into two provinces, respectively to the east and west of the *Iberus* (i-be'rus) or *Ebro*, called *Hispania Citerior* and *Hispania Ulterior* ("hither" and "further" Spain).

18. The subjugation of Spain, though still incomplete, was an important event in the development of the Roman dominion on the Mediterranean coasts. We have already fully described the civilization with which the Romans became closely connected in their conquest of Greece and most of Asia Minor. In subduing Spain, Rome was taking civilization to a land of peoples almost new to the culture of the east and centre of the Mediterranean world. The inhabitants were brave, temperate, hardy, warlike, proud, and strongly attached to freedom, and they were now to show themselves, in a marked degree, capable of taking up the new ideas, customs, and language conveyed into their midst by the conquerors. The country was in course of time quite transformed and Romanized; the Latin language was adopted, the literature both of Greece and Rome was taught in the schools, and under the emperors many distinguished authors in the Latin tongue were of Spanish birth. The modern language of the country is so closely derived from Latin that a scholar can readily divine the general meaning without special study.

19. In the history of Alexander's successors we have already referred to the kingdom of *Pergamus* (page 140), which be-

Roman influ-
ence on
Spain.

came very extensive after the defeat by the Romans of Antiochus the Great of Syria in B.C. 190. Rome then gave nearly all the south and west of Asia Minor to *Eumenes II.* (eu'me-nēz), King of Pergamus. In B.C. 133, King *Attalus III.* bequeathed the whole of his dominions to the Roman people, and the *Province of Asia* was formed.

20. At the beginning of the period now treated of—B.C. 266—Rome possessed only the peninsula of Italy; nor was she mistress of the whole of that, for *Liguria* (li-gu'ri-a), the country of brave people south of Cisalpine Gaul, was not subdued till long after the second Punic War. At the close of this epoch—by B.C. 133—Rome was the one great power of the world—possessor of most that was worth having (save Gaul, Egypt, and Syria) on the Mediterranean shores. In *Europe, Asia, Africa*, she ruled these territories:—*Italy, Sicily, Sardinia, Corsica, Cisalpine Gaul, the south and centre of Spain, the late territory of Carthage in Africa, Northern and Southern Greece, and most of Asia Minor.* Wherever she had not yet carried her conquering arms, the Roman name had become one of fear to the nations who had seen country after country mastered or absorbed by the all-embracing irresistible Republic.

21. The conquered provinces were governed by ex-consuls and ex-prætors, who went out there with the title of *Proconsul* or *Proprætor*, attended by a whole army of officials. The wealthy order in the state known as the *Equites* (*Knights*) farmed the taxes and the tribute levied from the provincials, and *publicani*, or collectors of public revenue (the *publicans* of Scripture), were scattered over the whole Roman world, and were held in very bad repute. The *Proconsuls* and *Proprætors* had the highest military and civil powers in their governments, and their eager desire to return to Rome with abundant means caused gross oppression of the people in the provinces. The grand passion of the Romans at this time was to amass money, whether by plunder in war, usury at home, or speculation and commerce abroad. The provincial governors received gifts from states and kings not yet subdued, bribes for their decisions in law-suits, and a share of the plunder made by extortionate tax-gatherers.

22. As the senate alone appointed the provincial governors, and confined the appointments to senators, it was the chief object

of a rising citizen of Rome to become a member of that ruling body. The position could only be reached by holding the high offices in the state which have been already mentioned, and in order to secure election by the assemblies (*Comitia*) to these offices, it was needful to get the votes of the people by providing expensive shows in the theatre and circus, and, as degradation deepened, by direct bribes. After passing through the quæstorship, ædileship, prætorship, and consulship on these terms, a man would enter the senate with an enormous load of debt, and could only hope to pay his creditors and acquire a fortune for himself by the proceeds of his term of office in a province as *Proprætor* or *Proconsul*. It is true that a provincial governor was liable to prosecution at Rome on his return, for crimes committed in his public capacity; but the senatorial judges before whom he would have to appear were as much open to bribes as the voters in the *Comitia*, and part of the plunder of the provinces was thus devoted to securing impunity at Rome for those who robbed Rome's unhappy subjects.

23. The old class of Roman citizens, under the military system of universal service and the losses of the Punic and other wars, had greatly diminished in numbers. The soldiers of the armies that went out to the provinces often remained there as military colonists, and Rome and Italy received in exchange millions of foreign slaves. These men, frequently set free, became Roman citizens, and the old race, both in the city and in Italy at large, rapidly degenerated through intermarriages of Italians with these foreigners from all quarters of the Roman world. The lower order in Rome thus became in time a mere mob, living in idleness by the price of its votes, and on the cheap or gratuitous corn from Sicily and Africa, which was distributed by the senate to appease popular discontents. The original *Patricians* and *Plebeians* had become, as stated in the general sketch above given, classes of rich men and paupers, with no middle class of yeoman-farmers (or peasant-proprietors) and merchants to hold the political balance, and give stability to the constitutional order of things.

24. The sudden and vast increase of wealth flowing to Rome from such conquests as those of Carthage, Greece, and Asia, brought with it great luxury and its attendant vices. The newly-enriched senators and knights, spurning the protests and scorning the example of such men as Cato

Causes of the degradation of Roman citizens.

Social corruption.

the censor, and those who kept to the olden simple style of life, plunged into all the extravagances that Greek and Asiatic fashions prompted, and that Roman want of purity in taste soon carried to a monstrous excess. Money was lavished upon mansions in Rome, decked out with richest furniture and plate; on country houses, pleasure-grounds, and fish-ponds to supply a favourite Roman food; on dancing-girls, musicians, and troops of like artistic or of menial slaves; on foreign wines and dainty dishes; on toadies and buffoons. The old regard for marriage and the sanctity of home declined, and Roman conquests had thus caused evils that were swiftly sapping the very foundations of the free state—the grand old republic of Rome.

25. A more beneficial use of the new wealth was the employment of it by ambitious men, and by the state officials, on works of public service and adornment. There were buildings at **Roman Basilicæ** and **Porticoes**. Rome called *Basilicæ*, which served as courts of law and as places of meeting (like our *Exchanges*) for men of business. Of these (which were rectangular halls, with rows of columns, and a recess at one end for the tribunal), the *Basilica Porcia* was erected in B.C. 184, the *Basilica Fulvia* in 179, and the *Basilica Semproniana* in 171. The *Porticoes* (Porticus) were covered and paved walks, open on one side, and supported by columns. The *Porticus Metelli* was built by the *Propretor Metellus* after his *triumph* (in the technical sense—the grand procession already described) over *Perseus*, King of Macedonia, B.C. 146.

26. Among the most important and celebrated of the public works of ancient Rome were the **Roman Aqueducts**. Rome were the *Aqueducts* (*Aqueductus* or *Aqua*), for supplying the city with water from the hills outside. Some of these are still used to supply modern Rome. Of others the stupendous remains are visible in the *Campagna di Roma* (the undulating district round Rome), and in various countries which were formerly provinces of the empire. The first of these was the *Aqua Appia*, begun by the censor *Appius Claudius* in B.C. 313. The *Anio Vetus* (or "ancient Anio"), begun in B.C. 273, brought water to Rome from the river Anio, 18 miles away. It was mostly underground, and the windings of the course taken made the whole work over 40 miles in length. The *Aqua Marcia*, famed for the coldness and purity of the water which it conveyed, was built in B.C. 144, at the public expense, by the prætor *Quintus Marcius*.



Roman Aqueduct.

It began nearly 40 miles from Rome, and was of great height and solidity, proceeding for several miles on arches, of which remains are still visible. In such works as these the Romans displayed the practical character which belonged to them.

27. "The physical might of Rome had subdued Greece, but the mind of Greece mastered Rome. The Greeks became the teachers of their conquerors. The deities of Greece were incorporated into the national faith of Rome. Greek literature became the education of the Roman youth. Greek philosophy was almost the only philosophy the Romans knew. Rome adopted Grecian arts, and was moulded by contact with Greek life. In name and government the world was Roman, in feeling and civilization it was Greek."¹ In accordance with this, we find that the chief works of art at Rome either came from Greece as part of the plunder of war, or were executed there by Greek artists of the later school. Elegance and culture were by nature foreign to the Romans; these they sought from Greece, and large numbers of Greek slaves were brought to Rome. These Greek slaves and freedmen acted as superintendents of factories and teachers of the children. The city population also included large numbers of Greek musicians, teachers of rhetoric, philosophers, secretaries, and copyists (an important class when there was no printing), in many cases inmates of the houses of the great, whom they instructed and amused. The effect of Greek culture and philosophy on the old religious belief is also to be observed. Religion declined into mere expediency. The educated class protected popular superstitions which they despised themselves, and it was said that two soothsayers could not meet in the street without laughing in each other's face at the mockery of their professing belief in the observation of omens and signs from heaven as revealing the divine will.

28. Roman literature, as we know it, only came into existence five centuries after the foundation of the city. The old rude Roman ballads are entirely lost, and the first Roman poet was *Livius Andronicus* (a native of *Magna Græcia*), a drama by whom was performed at Rome in the year B.C. 240. He took his comedies and tragedies from the Greek, being master of both tongues. He was followed by *Nævius*, a Campanian, who adapted (from the Greek) comedies in which he attacked the Patricians. An epic poem of his on the first Punic War furnished matter to Ennius and Virgil. Nævius died about B.C. 200. The founder of Roman literature is generally said to be *Ennius*, a native of

Greek influence on Rome.

Early Roman poets.

¹ F. W. Robertson, *Sermons*.

Magna Græcia. He flourished between B.C. 200 and 170. *Ennius* wrote an epic poem, in dactylic hexameters, on the annals of Rome, and this work was the chief epic poem in Latin until Virgil, borrowing largely from his predecessor, surpassed him in his immortal "*Æneid*." Of the above three authors—*Androniscus*, *Nævius*, *Ennius*—we have only the scantiest remains.

29. Of that great comic genius *Plautus*, who wrote between B.C. 225 and 185, we can judge for ourselves. Twenty of his plays remain; and modern opinion has ratified the verdict of the Romans, with all classes of whom *Plautus* was a great favourite. He did not merely translate old Greek comedies, but used their plots and characters for real Roman work as to dialogue and detail. His plays have found imitators among modern writers of the highest order, including the great Frenchman *Molière*. *Plautus* and *Terence* are familiar to select modern audiences from the performance of some one or other of their plays at Westminster School every Christmas. *Terence*, or to give him his full name, *Terentius* (te-ren'she-us) *Afer*—"Terence the African," was born at Carthage in B.C. 195, and died in 159. We have six of his comedies, adapted from the Greek, and written in Latin of perfect elegance and purity. The tragic poet *Pacuvius*, whose works are lost, flourished about B.C. 160. He is said to have been an accomplished and vigorous writer. Another tragedian, named *Acvius*, was somewhat later than *Pacuvius*. Roman tragedy, like Roman comedy, was largely imitated from the Greek.

30. During and after the Second Punic War (B.C. 218-202) the historical writers *Fabius Pictor* and *Cincius Alimentus*, occur; they wrote (in Greek) an account of that struggle. The famous censor *Porcius Cato* (died B.C. 149) wrote a historical work on events from Rome's foundation till his own time; it was called "*Origines*" (as giving the *origines* of Italian towns), and is the first prose work in Latin of which we have any considerable remains.

CHAPTER V.

DECLINE AND FALL OF THE REPUBLIC, B.C. 133-27.

1. The "burning question" and grand grievance with the mass of the people in Italy was the land question. The *Licinian Law* of B.C. 366, limiting the amount of public land to be held by Patricians, and providing for the distribution of the surplus among the Plebeians, had not been carried out, and the former corn-lands of Italy were now turned into pasture-land held by the rich in vast domains, while the old race of peasant-proprietors had become almost extinct. The people had not only lost the land, but the love of labour, and were crowded into the towns, where they lived on the largesses and bribes of the wealthy, and were constantly and increasingly

degraded by association and intermarriage with the slave population that now flooded Italy.

2. *Tiberius Gracchus*, a son of the famous *Cornelia* (a daughter of Scipio Africa'nus, the victor at Zama), became a Tribune (*Tribunus Plebis*) in B.C. 133, and at once The Gracchi. took up the cause of his poor and oppressed fellow-citizens. His object was to give a share of land (the *public* land, which belonged to the state, and therefore to the people) to each free citizen, and so to people Italy once more with citizens instead of slaves, and to restore agriculture, which had vanished into pasturage. He therefore proposed a bill to enforce the Licinian Law, and on the death of Attalus, King of Pergamus (bequeathing his kingdom and property to the Roman people) Gracchus proposed that this property should be distributed so as to allow the new class of small landowners to stock their little farms. If these measures had been carried out, a new middle class would have been created, which would have done much to avert ruin from the republic. The jealous and avaricious nobles rose, and with their own hands and those of their retainers murdered Tiberius Gracchus in the Forum during the voting for his second tribunate in B.C. 132. His brother, *Caius Gracchus*, was tribune in B.C. 123 and 122, and carried several laws in favour of the poor; but he also was driven to death by the Senatorial party in 121, during a furious outbreak, which ended in the wholesale murder of his adherents in Rome. The treatment of the Gracchi by the Patricians was of itself sufficient to show that the old Roman respect for law—the basis, the essence, the very life of a free state—had now vanished away. The legislation of the Gracchi was ultimately, and most of it immediately, neglected or repealed, and the last chance of saving the republic was lost.

3. The internal history of Rome—almost everything apart from foreign conquest—becomes now a history of the struggles and domination of individuals, and the principle at work is mainly the ascendancy of physical force. The contests waged involve an aristocratic and a popular side—a party striving to maintain the privileges of the existing Roman citizens and the predominance of the Senate, and a party determined to make free citizens of all the inhabitants of Italy, and to break down the remaining power of the aristocracy. Character of internal struggles.

4. The Roman senate was at this time composed, not of the

able and patriotic statesmen of the past, but of short-sighted selfish oligarchs, who cared for little besides the power wielded in the consulship, the vanity gratified in a "Triumph," and the greed glutted in a provincial government. On his return from abroad the Roman *proconsul* or *propraetor* generally gave himself up to ease and luxury for the rest of his days, and let politics alone when they had given him all he cared for. The senate had thus become quite unfit to rule at a time when firm and wise control was more than ever needed. We have now to deal very briefly with the fighting of factions, the continued foreign conquests, and the civil wars of eminent leaders, which form the scene amid which the last century of the republic passed away.

5. Between B.C. 125 and 120 the *Allobroges* (al-lob'ro-ges) and other tribes in the south of Gaul were subdued, the colony of *Aquæ Sextiæ* (the modern *Aix*) was founded there, and a Roman province was made in B.C. 120, called by the Romans "*Provincia*" or "*the Province*," as opposed to the rest of Gallia; hence comes the modern name of that district—*Provence*.

6. *Jugurtha*, King of *Numidia* (north-west of Africa), was grandson of Masinisa, whom we have noted (page 200) as a thorn in the side of Carthage at the close of the second Punic War. His connection with Rome is remarkable for the gross corruption thereby revealed in the Roman senate, members of which Jugurtha bribed to connive at his intrigues and crimes for the possession of the throne of Numidia. The war between Rome and Jugurtha lasted from B.C. 111 to 106, and in the course of it Jugurtha corrupted by bribes two Roman commanders, and defeated another. The great Roman general *Marius* ended it by defeating and capturing Jugurtha (B.C. 106), who was thrown into a dungeon and starved to death after his conqueror's triumph in 104. *Numidia* became a Roman province about sixty years later.

7. The celebrated *Marius*, who was seven times consul, was born at *Arpinum* (ar-pi'num) (birthplace also of the great orator *Cicero*) in Latium. He appears in the civil struggles as champion of the popular element against the Roman aristocracy. He was one of the ablest generals that Rome produced, but claims no higher place in politics than that of a bold, rude, unscrupulous, and arrogant soldier immersed in civil strife. The *Cimbri* were a *Celtic* people in the north-west

Debasement of the senate.

Roman conquests in Gaul.

The Jugurthine War.

Marius and the Cimbrian war.

of Germany; the *Teutones* (or *Teutons*) were a German (*Teutonic*) tribe on the Baltic coast. These tribes, to the number of 300,000 fighting men, with their wives and children, moved southwards through Gaul, and, as they neared Italy, defeated several Roman armies with great slaughter between B.C. 113 and 105. After an unsuccessful attack on Spain they returned to the *Provincia* (south of Gaul), and there Marius saved the Roman Empire from being prematurely overwhelmed by northern barbarians. In B.C. 102 he annihilated the *Teutones* in a great battle near *Aquæ Sextiæ* (*Aix*), on a spot where the modern village of *Pourrières* still preserves the name of *Campi putridi* ("putrefied fields"), given to the battle-ground from the number of decaying bodies. In B.C. 101 Marius destroyed the *Cimbri* at the battle of *Vercedlæ* in Cisalpine Gaul.

8. The *Social* or *Marsic War* was one of the great contests of Rome in the field of battle. The Italian tribes —the chief who took part in the war being the *Marsi*, *Picentes*, *Pelignians*, *Samnites*, *Apulians*, and *Lucanians*—were now claiming the full Roman citizenship, just as the Plebeians had done in the old struggles with the Patricians. Rome had given up her old wise policy of making new citizens out of subjects, and she was now to suffer for it in a tremendous and dangerous conflict with the brave and indignant Italians. The Latin colonies were faithful to Rome, and this alone saved her from ruin. The war continued during two years, B.C. 90–89, and was of the most sanguinary and desperate character. In B.C. 89 *Asculum* in Picenum (pi-cē-num) was taken by the Romans and destroyed. The Romans had already detached some of their enemies by passing the *Lex Julia*, giving the Roman franchise to the Latin colonies, and to such of the Italian allies as gave up the contest; and after further Roman successes the matter ended in Rome's granting all the demands of the Italian confederates, when 300,000 brave men had fallen on both sides. The *Lex Julia* was extended to the citizens of all towns in alliance with Rome throughout Italy, that is to the *Socii* (see ch. iii. 13), and on compliance with certain formalities the Roman franchise was thus carried to the borders of Cisalpine Gaul.

9. *Mithridates*, King of Pontus, on the Euxine Sea (a realm originally formed by a satrap's revolt from the old Persian empire), was a man of boundless energy and great ability, who in B.C. 88 attacked the neighbouring countries *Phrygia* and *Galatia*, and became master of the Roman

province of Asia, where he carried out a general massacre of the Roman residents to the number of scores of thousands. In the *first Mithridatic war* (B.C. 88–84) Sulla, an able general, and leader of the senatorial party at Rome, defeated the troops of Mithridates in Greece, and brought him to terms—Mithridates giving up his conquests and paying a large indemnity. The



second Mithridatic war lasted from B.C. 74 to 63, and arose out of a claim to the possession of Bithynia, bequeathed by its late king, Nicomedes (ni-co-mé'déz), to the Romans. The chief generals on the side of Rome were *Lucullus* and the famous *Pompeius* (pom-pé'yus) *Magnus* (Pompey the Great, the future antagonist of Julius Cæsar), Mithridates being assisted by his son-in-law *Tigranes* (ti-grā'néz), *King of Armenia*. The power of Rome prevailed of course in the end, and Mithridates, driven from his throne by her arms and by domestic rebellion, died in B.C. 63 in what we now call the *Crimea*.

10. Meanwhile Rome had been plunged into a civil war.

Civil war of
Marius and
Sulla.

This sanguinary contest lasted from B.C. 88 to 82, and presents a dreary scene of massacre and plunder.

It began in a rivalry as to the command in the *first Mithridatic war*, and Sulla, having ready an army to which

the senate had appointed him, marched on Rome and drove Marius into exile, B.C. 88. It was then that Marius was seen "sitting on the ruins of Carthage," according to the well-known story. In B.C. 87 *Cinna*, a supporter of Marius (after Sulla had gone to Greece against Mithridates), roused the party and recalled Marius. Rome was forced to yield, and a fearful massacre took place of the senatorial and other enemies of Marius, who died in B.C. 86. In B.C. 83 Sulla returned to Italy, and defeated the partisans of Marius (who were supported by a Samnite army) in a terrific battle outside the *Colline Gate* of Rome (B.C. 82). A general slaughter of the opposite faction throughout Italy now followed, *proscriptions* or lists of the doomed being regularly published. In B.C. 81 Sulla was made "*dictator*" by the senate, and his soldiers and the supporters of the senatorial party were rewarded by the plunder derived from the confiscated wealth of nearly three thousand slain *Equites* (the rich tax-farming class), and of such senators as were of the Marian faction.

11. Sulla now effected an aristocratic revolution, undoing the popular legislation of past times, reducing the power of the *Tribuni Plebis*, and abolishing the powers of the *Comitia Tributa*. He also established many military colonies throughout Italy, dividing the lands amongst his old soldiers. In B.C. 79 Sulla suddenly resigned his power, and died in B.C. 78. The changes he made in the constitution were of little moment really, as the *free state* was virtually dead, and greater men than Marius and Sulla were coming to the front to contest the *sovereignty* of the Roman world.

12. *Cneius Pompeius* was one of the ablest generals produced by ancient Rome. He was born in B.C. 106, and fought with great distinction on Sulla's side in the civil war with Marius. He succeeded Sulla as head of the aristocratic (senatorial) party. After some successes against Roman revolt in Spain (B.C. 76-71) Pompey became consul in B.C. 70, and now figured as the popular hero, undoing some of Sulla's legislation. In B.C. 67 the famous *Gabinian Law* (giving special powers for the object in view, and carried by the tribune *Gabinus*, ga-bi'ni-us) gave Pompey a grand opportunity, which he used with consummate ability. The Mediterranean Sea was at this time infested by pirates so numerous and bold that they plundered cities on the Greek and Asiatic coasts, threatened Rome with starvation by cutting off the corn-ships coming from Africa

Sulla's measures and death.

Pompey, the Great.

and Egypt, and seized persons for ransom not far from Rome itself. In three months, by skilful arrangements, wise choice of subordinates, and determined action, Pompey swept the great central sea clear of these rebels and marauders from end to end, and, pursuing the chief body to their nests and strongholds on the coast of Cilicia, drove them to death or to surrender.

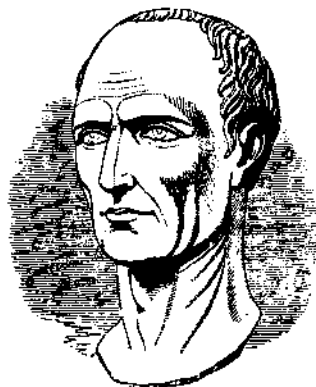
13. This exploit was followed by his successes in Asia against *Mithridates* and *Tigranes*, already referred to. *Pontus* was thus made a Roman province in B.C. 65. In B.C. 64 Pompey made *Syria* a province by deposing the king Antiochus. In 63 he subdued *Phœnicia* and *Palestine*, capturing *Jerusalem* (as already related, page 60), and returning (with a splendid triumph) to Rome in B.C. 61. Three other prominent men (one supremely great, as will be seen) had now arisen in Rome: these were *Cicero*, *Crassus*, and *Julius Cæsar*.

14. *Marcus Tullius Cicero* (often called "Tully" in old English authors) is one of those men of olden time whose moral portraits are most familiar to the moderns. We know him not only from contemporary history, but from his numerous letters to friends, which, besides supplying a large part of that history, depict the man himself in vivid colours. *Cicero* was born at *Arpinum*, in Latium, in B.C. 106, and after a studious youth and early manhood spent on law, philosophy, and rhetoric, became a distinguished orator about B.C. 76. He addressed assemblies on public questions in the forum at Rome, and also practised as an advocate in the law-courts. After passing through the regular gradation of state-offices as *quæstor*, *curule ædile*, and *prætor*, he became *consul* in B.C. 63. His exploit in this capacity (which Cicero himself never forgot, nor allowed the world to forget) was the crushing of *Catiline's* conspiracy, for which the great orator received from the senate the title of "*Pater Patriæ*" (*Father of the fatherland*). Cicero's political position was that of a general supporter of the aristocratic or senatorial party. As an orator Cicero was supremely great; as an accomplished man of letters he was a master of style, and had a great variety of attainments; as a statesman he was patriotic, shrewd, weak, and vacillating; as a man he was vain, honest, and amiable.

15. *Marcus Crassus* was a man of great political influence in Rome, because he was by far the richest man there—the possessor of mines, estates, mansions let at high rents, and hosts of slaves, who were taught to work at

handicrafts which brought in large gains to their owner. In B.C. 70 Crassus became consul, and feasted all Rome at ten thousand tables, besides giving out corn enough to keep every citizen and his household for three months. His wealth and his zealous courting of the citizens by studied affability, and by service rendered in the law-courts to those who needed an advocate, gave him much popularity: he had half the senate in his debt, and he could afford to bribe all judges whom eloquence could not reach. He was no statesman, and could only have acquired such weight as he did in so corrupt a condition of things as he found existing in Rome. He was one of the leaders of the aristocratic party.

16. In naming *Caius Julius Caesar* we name the man who is universally admitted to be the foremost man in all the world's history for varied and, in almost all departments, consummate ability. Naturally good-hearted,



Julius Caesar.

keenly intelligent, brave as a lion, charmingly and weightily eloquent, endowed with a marvellous memory for things and persons, boundless in generosity, cool in anger, gracious in manner, the favourite of the people, the best-beloved courtier of Roman ladies, one of the purest and most forcible of writers, highly accomplished in all the arts of a man of fashion and of a statesman and a man of action—he presents a dazzling picture in the union of many qualities and attainments, some one or two of which suffice to make a man distin-

guished among ordinary men. In person he is described as “tall, slight, handsome; with dark piercing eyes, sallow complexion, large nose, lips full, features refined and intellectual, neck sinewy and thick . . . his dress of studied negligence.”¹ He was a noble of the highest position, as born in one of the best of the old Roman families, but he became in a sense the popular champion as leader of the Marian party a good many years (about fifteen)

¹ *Caesar*, J. A. Froude.

after the death of Marius; and, filled with the determination of making himself ultimately master of the Roman world, he used all men and every means with the greatest skill to bring about that preordained result. Cæsar was a man who could thoroughly "appreciate the wants of the moment and the problems of the future;" he was also one who could make instruments for his work out of the ideas, the circumstances, and the politicians of his day, and so he commanded and achieved, in the end, complete and brilliant success. He was one of those world-historical men who possess at once an insight into the requirements of the time, a perfect knowledge of what is ripe for development, and the heroic qualities of courage, patience, and endurance needed by him who is to create a new world out of the disordered elements of existing decay, and to raise the imposing fabric of imperialism on the ruins of a republic. Julius Cæsar was born in B.C. 100, and gained early distinction as a soldier and an orator. After being *Quæstor*, *Ædile*, and *Prætor*, he warred successfully in Spain (as *Proprætor*) in B.C. 61, returning to Rome in the following year. This brings us to the remarkable coalition known as the "*First Triumvirate*."

17. In B.C. 60 the three chief men of Rome—*Cæsar the statesman*, *Pompey the general*, and *Crassus the capitalist*—made an arrangement for the division amongst themselves of all the real power in the state. The command of money gave them the possession at will of armies of those soldiers who had now become mercenaries instead of Roman citizens owing obedience to the constitution; and in Pompey and Cæsar was found abundant skill to direct the military force which would at any moment put the Senate and its supporters at their mercy. Cicero held aloof when Cæsar wished him to join the league, and vainly hoped to be able yet to preserve the commonwealth. It was clear that a struggle for supreme power in the hands of one must sooner or later arise.

18. In B.C. 59 Cæsar was consul, and carried a land bill, dividing the rich soil of Campania in allotments amongst the poorer citizens. On the close of his year of office he was appointed *Proconsul* of the provinces of *Cisalpine Gaul*, *Illyricum*, and *Transalpine Gaul* for the term of five years, with the command of four legions (about 25,000 men). It is surmised that Cæsar sought this important and difficult provincial government with the express object of gaining military fame, and of forging (in the training

Cæsar Consul and Proconsul.

of an army devoted to his service) the weapon which would be needed in the contest that was sure to come.

19. During Cæsar's campaigns in Gaul (where his government was prolonged for a second five-year term) one of the members of the Triumvirate disappeared from the scene. *Crassus*, after holding the consulship with Pompey in B.C. 55, went out as *Proconsul* to the province of *Syria* in 54. His greed of wealth, and desire for the military fame which he envied in Cæsar and Pompey, brought him to ruin when he was induced to attack the kingdom of *Parthia*—a realm which requires a brief account here.

20. *Parthia* enjoys in history the rare distinction of being a country the prowess of whose warriors baffled the efforts of Rome for her subjection. The Parthian kingdom lay to the south-east of the Caspian Sea, and came into existence about B.C. 250 by revolt from the *Seleucida*, the monarchs of *Syria*, which we have seen (page 134) become a powerful realm after the death of Alexander the Great. The kingdom of *Parthia* included *Parthia proper*, *Hyrcania*, and afterwards (by conquest about B.C. 130) *Bactria*, so that at last her dominions stretched from the Euphrates to the Indus, and from the river Oxus to the Indian Ocean.

21. The inhabitants of *Parthia proper* (the *Parthi*) were a people of Scythian origin, and were noted in war for the skill and bravery of their armour-clad horse-archers, who enveloped an enemy on all sides, and poured in their missiles, and then swiftly retired, firing backwards with great and proverbial effect. The ruling dynasty was called the *Arsacida*, from the name of *Arsaces*, the founder. The formidable

repute of the Parthian warriors was increased by the war with *Syria* in B.C. 131, when they annihilated the Syrian army sent

Downfall of
Crassus.

Extent of
Parthia.

Character of
the Parthians.



Parthian Horsemen.—From the triumphal arch of Septimius Severus, Rome.

against them. "The policy of the Parthian rulers was very exclusive: strangers were not admitted to their dominions, and commerce was sacrificed to their watchful jealousy. Their establishment in the old Persian Empire caused a great change in the lines of commerce between the eastern and western world. The East India trade, stopped in its passage through Babylonia, . . . began to shape its course through Northern Arabia and the Red Sea. To this change the wealth and splendour obtained by the great commercial cities Palmyra and Alexandria must be chiefly attributed."¹ The Parthians adopted the Greek religion, manners, and customs, which had been introduced into that part of Asia by Alexander's conquests.

22. It was the downfall of the kingdoms of Mithridates and Tigranes in Asia Minor that brought Parthia into conflict with the Roman empire. The conquest of Armenia brought Rome's frontier close to Parthia, and the ambition of Crassus did the rest. Crassus crossed the Euphrates in B.C. 53, and was attacked by the Parthians in the plains of Mesopotamia. The Roman infantry could do nothing against the peculiar tactics of the foe, and Crassus retreated, after great slaughter of his troops, to a place called *Char'rae*. Then, in a helpless situation, he held parley with the Parthian general *Surenas* (*su-re'nas*), and was murdered at the interview. The head of Crassus was cut off and sent to the Parthian king, *Orodes* (*o-ro'dēz*), who caused melted gold to be poured into the mouth, in mockery of its late owner's love for the precious metal. The Roman standards (the famous "*eagles*," worshipped as gods by the Roman troops) had been taken by the Parthians, and the remnant of the Roman army became prisoners of war, and settled in the East. A more complete disaster, a more burning disgrace, never befell the arms of Rome.²

¹ Taylor's *Ancient History*.

² It may be interesting to trace the subsequent history of Parthia. The renowned cavalry seem to have been all-powerful only on their own soil, for their invasions of the Roman province of Syria in B.C. 39 and 38 were utterly defeated, while the invasion of Parthia by the great Roman general and Triumvir, *Antonius*, in 36, was repulsed with the loss of a great part of his army. In B.C. 20 the Parthian king, *Phraates* (*fra-a'tēz*), restored, chiefly as a friendly concession, the standards and prisoners taken from Crassus and Antonius, and this is the event commemorated by the Roman poets of the day as equivalent to a submission by Parthia. Under the Roman emperors the Parthians sometimes courted and were sometimes at war with Rome, and were partially conquered for a time under Trajan. The Parthian kings seem to have encouraged Christianity. In A.D. 226 a revolt of the Persians put an end to the Parthian king-

23. Cæsar's eight campaigns in Gaul (B.C. 58-50) are described (mainly by himself) in his admirable *Commentaries*, Cæsar's con-
 quest of Gaul. known to every schoolboy. Gaul was bounded by the Rhine, the Alps, the Pyrenees, the Atlantic, and the sea now called "the Channel." We have seen (page 208) that the southern part (*Provence*) had been conquered by the Romans (B.C. 125), and the Roman territory was gradually extended as far north as Geneva, and as far west as Tolo'sa (*Toulouse*). The *Belgæ*, a race of German origin, held the north: the south-west of the country was occupied by *Ibérians* (a non-Aryan race), the centre being mainly occupied by *Celts*, the same race as the Irish, who strongly resemble the old Gauls in character—humorous, poetical, pious, credulous, shrewd, patriotic, clan-nish, brave, undisciplined, indolent, amiable, clever, and impracticable. The greatest hero of the war on the side of the Gauls was the noble, knightly *Vercingetorix* (ver-cin-gē'to-rix), who (in B.C. 52) most bravely resisted Cæsar at *Alésia* (close to the source of the *Seine*) and was put to death, with true Roman barbarity, after his conqueror's triumph at Rome, in B.C. 45. The chief incidents of Cæsar's great contest in Gaul are his dispersion of the emigrant hosts of the *Helvetii* (hel-vē'she-i), and the expulsion of the Germans, who had invaded Gaul under *Ariovistus* (a-ri-o-vis'tus), in B.C. 58; his conquest of the *Belgæ* and the *Acquitàni* in 57 and 56; his invasions of *Britain* in 55 and 54, and his subduing of Gallic revolts (including the great rising under Vercingetorix) between B.C. 53 and 51, when *Gallia Transalpina* was finally and wholly subdued, and the Roman dominion was extended to the Rhine and the Channel.

24. In his treatment of the conquered Gauls Cæsar showed on several occasions the inhuman cruelty and the Cæsar as a General. perfidy which marked the dealings of Romans with their foes. In the means which Cæsar employed to subdue the Gauls he displayed powers of mind which rank him among the greatest generals of all history. With little previous experience of war he now adapted means to ends with the utmost skill, showed wonderful foresight and swiftness of movement, and trained for its future work an army of such excellence as has rarely indeed followed a general into the field—an army like unto that with which our own great Wellington crossed the Pyrenees triumphant into France; a force of which he said him-

dom. revived the religion of Zoroaster, stopped the eastward progress of Christianity in Asia, and began modern history in Persia.

self (no boaster though he was) that "it could go anywhere, and do anything." The importance of the conquest of Gaul in the history of the world is that "it brought the old world of Southern Europe, of which Rome was the head, into contact with the lands and nations which were to play the greatest part in later times, with Gaul, Germany, and Britain."¹ The importance of the conquest of Gaul in the career of Julius Cæsar is that it gave him, in his splendid and victorious army, the lever with which he revolutionized the Roman commonwealth; for these legions afterwards conquered Pompey and the Senate, and the Gallic campaigns made Cæsar the idol of the soldiery of Rome.

25. Cæsar's brilliant and solid successes in Gaul had aroused a strong jealousy in Pompey, and an indignant fear in the senate, who now brought Pompey over to their views, and made him again their champion. The greatest enmity soon existed between the rivals, and only an occasion for outbreak into civil war was needed.

Rivalry of
Cæsar and
Pompey.

26. This occasion arose when Cæsar was ordered by the senate, at Pompey's instance, to lay down his pro-consular command, in B.C. 50 (Cæsar being then, after the pacification of Gaul, in Gallia Cisalpi'na, south of the Alps), and to return as a private citizen to Rome. This was in reply to Cæsar's request to be allowed to stand for the consulship (of B.C. 48) without coming to Rome, as his (second) term of command over Gaul had still a year to run. The object of the senate and of Pompey was simply this—to get Cæsar into their hands; in which case he would have probably died after a mock trial. Julius Cæsar was scarcely the man to be caught in this way, and he replied in a decisive way to the senate's order, either to disband his army or to be accounted a public foe. A little river called the *Rubicon* flowed into the Adriatic Sea, at the frontier-line between Italy and Cisalpine Gaul. To pass that stream with an armed force, from his province into Italy, would be an act of open defiance to the senate, and (in constitutional law, if there had been any constitution left to violate) an act of treason to the state, and a declaration of civil war. In the early days of B.C. 49 Cæsar settled the matter, with the resolution that belonged to him, by crossing the Rubicon at the head of his devoted and well-disciplined troops.

The "cross-
ing of the
Rubicon."

¹ E. A. Freeman: *General Sketch of European History.*

27. Cæsar swept onwards with a vigour that at once drove Pompey and the senate, over the narrow sea, to Greece, and made the invader master of all Italy within sixty days. On entering Rome, Cæsar was appointed consul for B.C. 48, and turned his first attention (in the summer of 49) to Spain, where he defeated the Pompeian armies under *Afranius* and *Petrcius* (pe-tre'yus), making the west safe before going eastwards to encounter Pompey. Cæsar crossed over into Greece early in 48, and found Pompey established there with a powerful army. At *Dyrrhachium* (dy-ra'ki-um) in Illyria, Pompey defeated Cæsar, who had attacked his fortified position, and then followed him into Thessaly.

28. There, on the plains of *Pharsalia*, a decisive battle, fought in August, B.C. 48, ended in the total defeat of Pompey. He fled to Egypt, and was murdered there before Cæsar could arrive to save him, by order of the ministers of the King of Egypt. Cæsar shed tears of genuine sorrow at the sight of his slain rival's head, and promptly executed the assassins. It is important to observe that there is in existence documentary evidence which amply proves that, if the senatorial party had been successful, a fearful and wide-spread "proscription" (as under Sulla) would have taken place, and the Roman Empire would have become the prey of a few abandoned nobles. From such horrors the victory of Cæsar saved the Roman world.¹

29. On his arrival in Egypt, Cæsar became involved in a quarrel which the famous *Cleopatra* induced him to take up on her behalf. She was co-sovereign of Egypt along with her brother *Ptolemy*, and having been expelled by his party, was seeking to force her way back with an army raised in Syria. Cæsar had only a small force with him, and the contest (called the "*Alexandrine War*," from the city where the fighting occurred) waged by him with the king's troops was of a desperate character. Cæsar was besieged in Alexandria, and had to fight for his life: the Egyptian fleet was burnt, and along with it a large part of the famous library, with its invaluable manuscripts. In March, B.C. 47, the struggle ended in Cæsar's favour, and he made his way back to Rome through Syria and Asia Minor, arriving at the capital in September.

30. During Cæsar's absence in the East, the Pompeian party

¹ Dr. Smith's *Classical Dictionary*: article *Pompeius*.

had rallied in Africa, and in September, 47, he sailed to encounter his enemies there. *Cato the younger* (surnamed *Uticensis* or "of *Utica*," from the place of his death), a descendant of the famous Cato the Censor, had gathered a large army of Italians and Numidians, which Cæsar routed (in April, B.C. 46) at the battle of *Thapsus*, a town on the coast, westwards from Malta. At *Utica* (north-west from site of Carthage) Cato killed himself in stoical despair of the republic, and the capture of *Utica* ended the war in Africa.

31. Cæsar returned to Rome in July, 46, and had four splendid triumphs for his victories in *Gaul*, *Egypt*, *Pontus* (where he had defeated *Pharnaces*, son of Mithridates, on his way back from Egypt), and *Africa*. His position was secure, and one of the brightest features of his character (his clemency towards beaten fellow-citizens) was displayed in the use he made of his victory. There was no vengeance, no "proscription," no difference made between victors and vanquished. The Roman Republic was at an end, and the Roman monarchy had virtually begun. Before defining the new state of things, we must mention the last struggle made by the Pompeians.

32. Pompey's two sons, *Cneius* and *Sextus*, had gathered a powerful army in Spain, and Cæsar proceeded thither late in B.C. 46. In March, 45, at *Munda* (a place probably near Cordova), the Pompeian army was defeated, after one of Cæsar's hardest-fought engagements.

33. The new constitution established by Cæsar had this essential principle—that "the sovereign authority over the provinces and the direction of public policy resided ultimately in one man. The *senate* survived as a council of state; the magistrates administered their old functions; the *Imperator* (meaning *commander-in-chief*, from which the word '*Emperor*' is derived) was the real executive, and the legions were the instruments of rule." The republic, under which crime had been licensed, justice publicly sold, and the provinces used as a gold-mine for profligate nobles, had become impossible, and monarchy, under republican forms and names, was the substitute made for it. When Cæsar returned to Rome from Spain in September, B.C. 45, he was appointed *Dictator* and *Imperator* for life, his effigy was to be struck on coins; the month formerly called *Quintilis* (quin-ti'lis) was named *Julius* (our *July*) in his honour, and the senate took an oath of allegiance and devotion to his person.

Cæsar in Africa.

Cæsar at Rome.

Cæsar in Spain.

Cæsar Dictator and Imperator.

34. As master of the Roman dominions, Cæsar did enough to prove that he was as capable of ruling as of winning an empire; of benefiting as of conquering mankind. In B.C. 46 he had effected the important work of reforming the calendar, which, from inaccurate reckoning, had fallen into confusion, so that the real time was three months behind the nominal. A Greek astronomer was called in to rectify matters, and the *Julian calendar* remained in use till A.D. 1582. He formed great plans for the public good. If Cæsar had been allowed to live, the still malari-ous *Pomptine* (or *Pontine*) *Marshes*, on the coast of Latium, would have been drained and turned into healthful, profitable land; and the river Tiber, still mischievous from inundations, would have flowed in a deeper and safer channel. Amongst his beneficent designs were the codification of the Roman law, the establishment of public libraries, the cutting of a canal through the Isthmus of Corinth, and the development of trade by the enlargement of the harbour at Ostia. A genius so universal, backed by a spirit so enlightened, might at once have restored the decayed agriculture of Italy, and extended and secured the boundaries of the empire on the Danube and in the East—for these things, with divers other schemes, had entered into his all-embracing mind. All was cut short and rendered vain by the lowest baseness of human envy, and the worst foolishness of human folly. Cæsar had been fully accepted by the great mass of the Romans as their one possible, their one peaceful ruler, when his career was brought to the sudden and tragical end known to all the world.

35. There is no need to dwell on the crime of the probably sincere and fanatical *Brutus*, and the assuredly malignant and ungrateful *Cassius*, who were the prime movers in the plot that slew Julius Cæsar. On the *Ides* (15th) of March, B.C. 44, in the Senate-house at Rome called "*Curia Pompeii*," the greatest man in history died by the daggers of assassins. He fell, bleeding from many wounds, at the foot of the statue of Pompey, whom he had pursued with intent only to spare, whose fate he had bewailed, whose friends he had first conquered and then forgiven, only to be murdered by their hands at last. Julius Cæsar was in the fifty-sixth year of his age when he died, and left his work unfinished, and his power as a prize for the victor in another inevitable civil war.

36. *Marcus Antonius the Triumvir* (known in old English authors as "*Marc Antony*," and generally as "*Antony*") was born about B.C. 83, and gained Marc Antony. early distinction as a general, serving under Caesar in Gaul, commanding the left wing of the victorious army at Pharsalia, and acting usually as Caesar's representative in absence, and his



Death of Julius Caesar.

principal supporter in Rome. At the time of the assassination he was consul along with Caesar, and his eloquence roused the people, and drove Brutus, Cassius, and their faction among the senators to seek safety in flight from Rome.

37. Antony's object was to succeed to Caesar's power, but there was a rival in the way. This was Caesar's Augustus Caesar. great-nephew and adopted son, *Caius Octavius* (better known by his imperial title of "*Augustus Caesar*"), whose legal name (after adoption) was *Caius Julius Caesar Octavianus*. The senate at first sided with Octavianus, and afterwards veered round to Antony. The result was a coalition known as the "*Second Triumvirate*."

38. *Antony, Octavius, and Lepidus* (an insignificant person, from lack either of ability or of energy), arranged, The Second Triumvirate. in B.C. 43, to divide the supreme power amongst themselves. The first step needed was to crush their enemies, and this Octavius and Antony did with a cruelty more disgrace-

ful than that shown in the proscriptions of Marius and Sulla. Slaughter-lists were made out, and bands of murderers and plunderers let loose on the victims. Hundreds of senators, thousands of knights (the "*Equites*"), and many thousands of citizens were slain, and their property plundered. The most illustrious of the victims was the great orator *Cicero*, who had provoked the rage of Antony by denouncing him in the speeches known as "*Cicero's Philippics*" (fi-lip'iks) (from those of Demosthenes against Philip, king of Macedon, which were, however, very different in style).

39. The triumvirs then turned against Brutus and Cassius, who had raised a large army in the East, and taken up their position in Thrace. In November, B.C. 42, *Antony* and *Octavius* utterly defeated them at the two battles of *Philippi* (fi-lip'pi), in the east of Macedonia, and Brutus and Cassius died by self-murder. The attempt to galvanize the dead republic into life had signally and finally failed.

40. The Roman world was now divided amongst the victors. *Antony* took the portion eastwards from Italy, *Octavianus* the west, and *Lepidus* had Africa assigned to him. A confused period of conflicts and quarrels between the triumvirs here occurs, into the details of which we cannot enter. In B.C. 40 the *peace of Brundisium* reconciled Antony and Octavianus for a time: in B.C. 36 *Lepidus* was expelled from the league, and returned from his province to live quietly at Rome. The conduct of *Antonius* with *Cleopatra*, the fascinating queen of Egypt, at last occasioned the certain rupture between him and Octavianus. Antony had married Octavia, his rival's sister, and then divorced her in order to marry Cleopatra. With her at Alexandria he assumed the pomp and lived the life of an Eastern despot, and his doings had disgusted many of his own supporters.

41. The wary, cool, and hypocritical Octavianus had meanwhile been strengthening his position in Italy and the West by rewarding veterans with lands, and cementing the attachment of his legions to his person; by successful warfare in Illyria and Pannonia (north-east of Adriatic Sea), and by the general contrast of his actions with those of the reckless Antony. In B.C. 32 the senate declared war against Cleopatra, and this meant that Octavianus and Antonius were to meet in a decisive struggle.

42. *Antony* had gathered his fleet (aided by *Cleopatra* in

person with 60 galleys) and his army at *Actium* on the *Ambracian Gulf*, south of *Epirus*, and there *Octavius* encountered him in the first days of September, B.C. 31. Battle of Actium.

The contest was decided by a naval battle, in the midst of which *Cleopatra* fled with the Egyptian squadron, and was ignominiously followed by her besotted adorer, *Antony*, whose ships and army then surrendered to his foe.

43. In the following year (B.C. 30) *Octavianus* followed *Antony* and *Cleopatra* to *Alexandria*, where the unhappy pair committed suicide—he with his sword, she with a poisonous snake, the asp—rather than fall into the hands of the cold-blooded conqueror, who would have killed the one, and kept the other to grace a Roman triumph, as a captive, with her charms. *Egypt*, in B.C. 30, thus became a Roman province, and Rome's dominion in the Mediterranean basin now became formally, as it had long been virtually, complete. Conquest of Egypt.

44. The *Roman Empire*, replacing the Roman Republic, had become a fact, being founded by *Julius Cæsar*, after the battle of *Pharsalia*, and now to be consolidated by *Octavianus*, after *Actium*. Octavianus sole ruler. The conqueror in the last civil strife was at the head of a vast military force, devoted to his service. The provinces, long oppressed by the *proconsuls* and *proprætors* of the commonwealth, hailed the accession to power of a single absolute ruler, who would, it was hoped, put an end to all tyranny of petty governors. The people of Rome, rejoicing in the humiliation of the aristocracy, and desiring only to be fed with imported corn, and amused by the spectacles of the circus and the theatre, were equally ready to submit to the monarch who would supply them with both. All citizens of wealth and culture, desiring ease and quiet as the greatest of earthly blessings, rejoiced in the prospect of relief from the blood and violence of the past. The republican faction had perished either on the field of battle or by the murders of the proscription. The senate had lost authority and dignity alike, having been largely increased in numbers by the admission of Gauls and other provincials under *Julius Cæsar's* brief tenure of power, and was prepared to give its formal sanction to all that a master should ordain.

45. In B.C. 29 *Octavianus* returned to Rome and celebrated three triumphs for his successes in *Dalmatia*, and over *Antonius*, and for the addition of *Egypt* to the Roman dominion. The so-called "Temple" of Character of Octavianus (Augustus).

Janus was shut in token of general peace. Secure in power as he was, he sought for no more victims, and acted with conspicuous moderation and prudence. The great historian Gibbon describes him as having "a cool head, an unfeeling heart, and a cowardly disposition," and as wearing throughout his life the mask of hypocrisy. The truth seems to be that he was a man who, with no innate cruelty, and with a perfect self-command, adapted means to ends throughout his career, and, filled with "an austere and passionless ambition," struck down his enemies with pitiless severity when he deemed it needful for his safety, and, once safe, sheathed the no longer needed sword for evermore. In B.C. 27 the senate conferred upon Octavianus for ten years the Imperatorship, which was the symbol of absolute power, and saluted him with the title of "*Augustus*," by which name he is best known in history.

46. We shall now give a few paragraphs on the Latin literature of the later republican period. "The Latin literature which has come down to us consists almost exclusively of works fashioned on Greek models. The Latin metres, heroic, elegiac, lyric, and dramatic, are of Greek origin. The best Latin epic poetry is the feeble echo of the *Iliad* and *Odyssey*. The best Latin eclogues are imitations of Theocritus. The plan of the most finished didactic poem (the *Georgics*) in the Latin tongue was taken from Hesiod. The Latin tragedies are bad copies of the masterpieces of Sophocles and Euripides. The Latin comedies are free translations from Demophilus (de-moffi-lus), Menander, and Apollodorus. The Latin philosophy was borrowed without alteration from the '*Portico*' and the '*Academy*,' and the great Latin orators constantly proposed to themselves as patterns the speeches of Demosthenes and Lysias."¹

47. The same great writer observes:—"Satire is the only sort of composition in which the Latin poets, whose works have come down to us, were not mere imitators of foreign models; and it is therefore the only sort of composition in which they have never been rivalled. It was not, like their tragedy, their comedy, their epic and lyric poetry, a hothouse plant which, in return for assiduous and skilful culture, gave only scanty and sickly fruits. It was hardy and full of sap; and in all the various juices which it yielded might be distinguished the flavour of the Ausonian (i.e. Italian, from an old name of Italy) soil. 'Satire,' said Quintilian (a distinguished writer on and teacher of rhetoric under the early empire, born in Spain and settled at Rome) 'is all our own.' Satire sprang, in truth, naturally from the constitution of the Roman government, and from the spirit of the Roman people." The origin of the *Satire* (a word meaning "mixture" or "medley") was the *Fescennine Songs* (a name derived from an Etruscan town), a rude style of extempore dialogues, in which the country people "chaffed" each other at their festivals. The founder of Roman satire, as a poetical composition, is held to have been *Lucilius* (B.C. 148-103), who wrote in rough-and-ready hexameter verses against the vices and follies both of

¹ Macaulay's *Lays*, Preface.

individuals and of mankind at large. The fragments which remain of his writings show a coarse and stinging pleasantry and personality. No other Roman satirists occur till the period of the empire.

48. Among the greatest of Roman poets was *Lucretius* (B.C. 95-50). He has left a philosophical poem in hexameter verse, called *De Rerum Naturā* ("on the nature of things"), in which he main- Lucretius and
Catullus. tains the "atomic theory" of the origin of the universe. The work is admitted to be the greatest of all didactic poems for the clearness and stateliness of its style, and the beauty and power of its descriptions and episodes. It is a truly grand and original effort of Roman literary genius. Another great (some say the greatest) Roman poet was *Catullus* (B.C. 87 to about 47). His writings are lyrical, elegiac, and epigrammatic, partly imitated from the Greek, but adorned with much originality and grace of invention and expression. One poem, called "*Atyr*," on a Greek myth of a shepherd beloved by the goddess Cybele (cyb'e-lē), is full of passion and power.

49. *Varro* (B.C. 116-28) was the most learned man of republican Rome. *Cæsar* employed him to superintend the collection and arrangement of the great public library which he instituted. Latin prose-
writers. Only two of his very numerous works are extant, and one only in a perfect form—a work on agriculture, the other being a treatise on the Latin language, which has preserved much valuable information on Roman usages. The merits of *Julius Cæsar* as a historical author have been already mentioned. *Sallust* (B.C. 86-34) is well known for his two vigorous historical treatises on the *Jugurthine War* and *Catiline's Conspiracy*. *Cicero* (B.C. 106-48) is renowned as an orator, essayist, and letter-writer, his style being esteemed the perfection of Latin prose. At his favourite *villa* (country-house) at *Tusculum*, a few miles distant from Rome, he received his literary friends, and had a splendid library, constantly enlarged by the labours of the Greek slaves whom he employed as copyists of the works of the Greek writers.

50. Oratory was one of the chief pursuits (mainly with a political aim) of educated Romans. *Antonius* "the orator" (B.C. 143-87) is named by Cicero as one of the most distinguished speakers of Roman ora-
tors. that earlier time. *Hortensius* (B.C. 114-50) was the greatest orator of his day until Cicero surpassed him, and was noted for his florid style and graceful and elaborate gestures. The famous *Titus Pomponius Atticus* (B.C. 109-32) (having his honourable surname from his long residence at Athens and his familiarity with Greek literature) was the friend of Cicero, who addressed to him so many of his letters. His critical taste on literary points was held in the highest esteem. We have no remains of the writings of Antonius, Hortensius, and Atticus.¹

¹ A good popular book on Greek and Roman literature is Mr. Gray's *Classics for the Million* (Griffith & Farran).

CHAPTER VI.

ROME AS AN EMPIRE.

I. AGE OF AUGUSTUS.

1. The system of rule established by Augustus Cæsar, when he became master of the Roman world at the age of thirty-six (in B.C. 27), was such as accorded with the prudence and moderation of his character. As Gibbon says—"He was sensible that mankind is governed by names, and expected, as he found, that the senate and people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom." Accordingly, the republican offices were still retained, but the one person who was invested with them all, or who dictated the election to them all, was the *Imperator*, the head of the state. His power was secured by the military establishment, of which he was the permanent head: to him every soldier swore personal fidelity: by him every officer was directly appointed. The legionaries and the aristocracy were thus alike devoted to his will "by the restraints of discipline, the allurements of honour, and the ideas of military devotion." The imperial system was, in fact, a military despotism under republican forms, the names of the ancient free state being retained as a veil to cover the fact of autocratic rule.

2. The provinces were divided, as to their administration, between the senate and the emperor, in such a manner that those in which regular armies were stationed belonged to Augustus, while the rest were assigned to the senate and the people. The governors of the senatorial provinces held their office, according to the ancient custom, only for one year, while the lieutenant-governors appointed by the emperor kept their posts for various terms. The dignity of the senate was outwardly maintained by a reference to its decision on the most important questions of peace and war: in civil and criminal matters it was the highest judicial court; in legislation it was held to be supreme as representing the Roman people. The debates were conducted with a fair show of freedom, and the emperor sat and voted as a senator among his equals, or, at the most, as a leader in the assembly. No out-

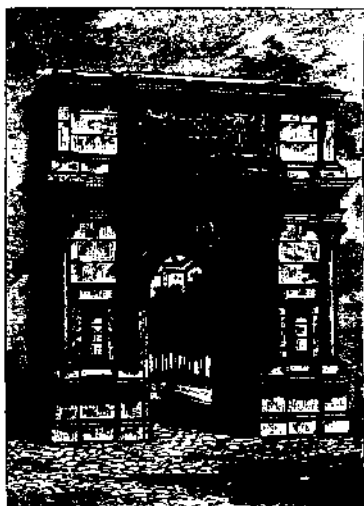
ward show, as of sovereignty, was assumed by the real ruler of the state; and in this way all popular jealousy as to "kingship," which was so hateful an idea to Romans, was avoided.

3. The boundaries of the Roman Empire in the time of Augustus were as follows:—On the north the English Channel, the Rhine, the Danube (*Ister*), and the Black Sea: on the east, the Euphrates and the Syrian Desert: on the south the great African desert (the *Sahara*), and on the west the Atlantic Ocean. In round numbers, this great dominion was about 2700 miles from east to west, with an average breadth of 1000 miles. A great military force was kept on the frontiers at the Rhine, the Danube, and in Syria, and the commerce of the Mediterranean was protected by two permanent fleets, with stations at Ravenna on the Adriatic, and at Misenum in the Bay of Naples. The imposing size of the Roman Empire is seen at once by a mention of the modern countries whose territory it included at this time: these being—*Portugal, Spain, France, Belgium, part of Holland, Rhenish Prussia, parts of Bavaria, Baden, and Württemberg, Switzerland, Italy, the Tyrol, Austria Proper, part of Hungary, Croatia, Slavonia, Servia, Turkey in Europe, Greece, Asia Minor, Syria, Palestine, Egypt, Tripoli, Tunis, Algeria, and most of Morocco.* The population of the empire under Augustus is supposed to have been about one hundred millions, of which one-half consisted of slaves.

4. In this view we have the *Western* (or *European*) provinces, the *Eastern* (or *Asiatic*), and the *Southern* (or *African*). In the *west*, the civilization became mainly *Roman*, so that in *Gaul, Spain, and Africa* the Latin language and Roman customs were adopted. In the *east*, from the Adriatic Sea to Mount Taurus (in south-east of Asia Minor), the civilization remained *Greek* in language and manners. In the *east*, beyond Mount Taurus, and southwards to and including Egypt, the civilization remained largely *Oriental*, though at Alexandria and some other great cities the Greek language and culture had become established by the Macedonian conquest.

5. Of this vast empire the capital was *Rome*, the population of which may have been a million and a half. It was after the conquest of Carthage and of Greece that Rome began to be truly splendid in its public buildings and private houses, and very great additions and improvements were made under Augustus. The city had

(or senate-houses), *Castra* (or barracks), palaces, *Horti* (public or private gardens, adorned with works of art), mausoleums, columns, and obelisks. Of these, some of the most remarkable were: (1) the *Forum Romanum* (the chief of the *Fora*, known simply as the *Forum*). This was an irregular quadrangle below the Capitoline Hill, adorned and surrounded with temples, *Basilica*, and statues, and containing the *Rostra* (or platform from which the orators addressed the people) and the so-called "Temple of Janus." (2) The *Campus Martius* (or "Plain of Mars," whence the *Champ de Mars*, in Paris), an open space outside the city walls, in the bend of the river Tiber. It was the place of gymnastic exercise and military training for the Roman youth, a review-ground for troops, and place of assembly for elections of officials and the *Census* of the citizens. It contained the famous *Pantheon* (still used as a Christian church), a vast circular building, with a dome, and splendid portico of Corinthian pillars. It was a temple of *Mars* and *Venus* (though the name implies dedication to "all the gods"), and was consecrated to Christianity about A.D. 609. (3) The *Capitolium* (cap-i-to-li-um), or *Temple of Jupiter*, on the Capitoline Hill, to which it gave its name. This was the finest religious edifice in Rome, as rebuilt by



The Arch of Titus.

the Emperor Domitian (A.D. 81-96), after being burned down for the third time in Rome's history. There were three separate shrines in the temple—those of *Jupiter* (in the centre), *Juno* and *Minerva* (one on each side). (4) The *Circus Maximus* (or simply, the *Circus*), a building with seats for 385,000 spectators. (5) The *Colosseum* (col-os-se'um) (the name being said to come from a colossal statue of the Emperor Nero which stood by), or *Flavian Amphitheatre*, which would seat nearly 90,000 spectators, and covered about six acres of ground. Its extensive remains, still existing, were long a quarry for the erection of modern edifices. Cruel fights of gladiators and wild beasts were the chief delights provided for Roman taste at this structure. (6) The *Therma Diocletiani*, which contained baths that could be used by 3000 men at once. (7) The *Arch of Titus*, built in honour of his conquest of Judæa, and still existing in the state shown by the annexed cut. (8) The *Cloaca Maxima*, a huge stone sewer, formed by a triple arch, dating from the regal times of Rome, and still existing perfect in its original form. (9) The *Column of Trajan* in the Forum, still standing, 117 feet in height, adorned with a spiral band of sculpture, representing the Emperor Trajan's wars.

7. The period of Augustus is the most brilliant in the history of Roman literature, whether as regards poetry or prose. Hence, from being originally applied to this period, "*Augustan age*" has come to be a proverbial expression for a period of literary fruitfulness and vigour in the history of any civilized country. Similarly the phrase "*a Mæcenas*" is used to describe a liberal and enlightened patron of literary men, from the minister and friend of Augustus, *Caius Cilnius Mæcenas* (me-cē'nas), immortalized by the poets Horace and Virgil, to whom he was a generous friend and benefactor. At his house the wits of Rome assembled, and the relations thus existing form one of the most pleasing pictures in the history of Roman civilization. Augustus himself was a man of like tastes and of similar demeanour towards literary men, and his age has been made illustrious by the number and eminence of the writers who appeared in it.

8. *Virgil* (the English name of *Publius Vergilius Mæro*) was born at *Andes*, a village near Mantua, in Cisalpine Gaul, and lived from B.C. 70 to 19. His works are known to every school-boy, and need small description here. The *Georgics* is one of the most elegant, finished, and masterly poems in existence: the *Æneid* is an epic of high merit, having a peculiar grace and power. The works of Virgil soon became "classics" with his countrymen, and have been studied in schools ever since.

9. *Horace* (in Latin, *Quintus Horatius Flaccus*) is equally well known with Virgil to educated Englishmen. He was born at *Venusia*, in Apulia, and lived from B.C. 65 to 8. The lyric poems (*Odes*) of this charming poet and excellent man are unequalled for artistic finish and happiness of expression; his *Satires* and *Epistles* are full of sound sense and practical worldly wisdom.

10. *Tibullus* (ti-bul'lus) (lived from about B.C. 55 to 20) has left some books of elegiac poems distinguished by pure taste and graceful language. *Propertius* (born in Umbria about B.C. 50—time of death unknown) has also left elegiac poems of considerable beauty and power, ranked by the ancient critics with those of Tibullus.

11. *Ovid* is another poet equally well known in our schools with Horace and Virgil, his Latin name being *Publius Ovidius* (o-vid'i-us) *Naso*. He was born at *Sulmo*, in the country of the Peligni (a tribe in Central Italy), and lived from B.C. 43 to A.D. 18. His poems are marked by richness of fancy and by variety and beauty of phrase. His *Metamorphoses* are legends or fables on heaven-wrought "*transformations*" of men and women, in the mythical age, into other creatures: the *Fasti* is a sort of calendar in verse, introducing the Roman festivals and the mythological origin of the same. His amatory poems (*Amores*, or "loves," *Ars Amatoria*, or "Art of Love," and *Remedia Amoris*, or "Remedies for Love") are clever and licentious: the *Epistole Heroidum*

("Letters of the Heroines") are letters in verse, purporting to have been written to absent lovers or husbands by women famous in olden legend. The *Tristia* (or "Wailings," literally "Sorrow") and *Pontic Epistles* are addressed to his friends in Rome (and to Augustus himself), and lament the miseries of his exile (during the last nine years of his life) at *Tomi*, a town on the Euxine or Black Sea, to which place he was banished, for an unknown cause, by the emperor. If Ovid had been as careful in revising his work, and as pure and correct in taste as he is flowing, facile, and charming in expression, he would have ranked as a really great poet. *Phaedrus* is believed to have been a freedman of Augustus, and has left, in iambic verse, Latin adaptations of the Greek *Æsop's Fables*, expressed with clearness and conciseness.

12. The historian *Livy* (in Latin, *Titus Livius*), well known also to our schools, was born at *Patavium* (now *Padua*), and lived from B.C. 59 to A.D. 17. He wrote a history of Rome from the foundation of the city to B.C. 9, in 142 books, of which 35 have come down to our time. The "lost books of *Livy*" is an expression which testifies to the regret of the moderns for perished treasures leaving one of the greatest gaps in the literature of the world. The existing books are i.-x., giving the history from Rome's foundation to B.C. 294; xxi.-xxx., giving the history from B.C. 219 to 201, and including, happily, the Second Punic War; xxxi.-xlv., containing the history from B.C. 201 to 167, and including Roman wars in Cisalpine Gaul, Macedonia, Greece, and Asia Minor. As a critical historian, in the modern sense of one who tests authorities and aims at the transmission of indubitable fact, so far as he can ascertain it, *Livy* is nowhere: as a writer of historical narrative he stands amongst the foremost masters of style in the world—becoming, as occasion requires, simple, rich, picturesque, and vivid, and remaining always calm, clear, and strong.

13. We notice here a few of the other writers under the empire, all of whom may be considered "classical," some of them being among the greatest authors produced by ancient Rome. *Velleius Paterculus* (lived about B.C. 20 to A.D. 30) wrote (in a clear, concise, and vigorous style, much like that of *Sallust*) a compendium of universal history, chiefly as connected with Rome. *Seneca*, the philosopher (*Lucius Annaeus Seneca*), was born about B.C. 5 at *Corduba* (*Cordova*), in Spain, and lived till A.D. 65. He was first tutor, and afterwards one of the chief ministers, of the emperor Nero, but being accused of conspiring against the tyrant he was sentenced to death, and was forced to commit suicide. The writings of *Seneca* (a Stoic philosopher) are chiefly moral treatises containing much good, sound thought, clearly and vigorously expressed. He has also left ten tragedies, mostly on Greek mythological subjects; these have no dramatic propriety, but are not bad for reading or declamation.

14. *Pliny the Elder* (*Caius Plinius Secundus*) lived from A.D. 23 to 79, and has left a voluminous work called *Historia Naturalis* ("Natural History"), which, besides treating of natural history proper, deals also with geography, astronomy, human inventions and institutions, the fine arts, &c., furnishing a wonderful but ill-digested and uncritical proof of his industry and learning. This enthusiastic scholar died by suffocation from poisonous gases emitted in the first recorded eruption of Mount *Vesuvius* (A.D. 79, as above), having too closely

approached the scene of action in his eagerness for observation. He was at the time in command of the Roman fleet stationed at *Misenum*.

15. This eruption was the one which buried the city of *Herculæum* (from 70 to 100 feet deep) under showers of ashes, sand, and rock. It has been partially excavated, having been accidentally discovered in A.D. 1720 by the sinking of a well. At the same time the city of *Pompeii* was overwhelmed by ashes, over which a soil was gradually formed, and the excavations made since A.D. 1721 have uncovered about half the place, and revealed most valuable and interesting



Shop in Pompeii restored.

facts as to ancient Roman life. Theatres, baths, temples, and private houses have been unearthed, and the place is one of the great attractions to visitors at Naples.

16. *Persius*, born in Etruria, lived from A.D. 34 to 62, and has left six short *Satires* in verse, remarkable for their difficulty, and containing some fine passages. *Lucan* (in Latin *Marcus Annaeus Lucanus*) was born at *Cor'duba* (*Cordova*), in Spain, and lived from A.D. 39 to 65. He wrote the famous extant heroic poem called *Pharsalia*, giving an account of the struggle between Julius Cæsar and Pompey. This is an unequal work, having finely imaginative and vigorous passages, with much that is overwrought and inartistic.

Martial (*Marcus Valerius Martialis*) was born in Spain, and lived from A.D. 43 to about 105. He is the well-known writer of epigrams (short, witty poems), of which we have fourteen books, and has never been surpassed in that style for wit and happiness of expression.

17. *Pliny the Younger* (*Caius Plinius Cæcilius Secundus*, nephew of the elder Pliny) was born in Cisalpine Gaul, and lived from A.D. 61 till after 105. He has left ten books of interesting and valuable letters, including two of great celebrity (one addressed by Pliny to the emperor Trajan, the other, Trajan's reply), concerning the conduct of the early Christians and their treatment by the Roman civil magistrates. *Quintilian* (*Marcus Fabius Quintilianus*) was born in Spain, and lived from A.D. 40 to about 120, leaving a famous work on rhetoric, which contains the opinions of a most accomplished instructor on the proper training for the art of oratory in its highest development. The matter and style of this great treatise are alike admirable.

18. We give next two of the greatest writers, not only in Roman, but in any literature. The first of these is the renowned satirist *Juvenal* (*Decimus Junius Juvenalis*), who wrote about A.D. 80-100, and has left sixteen satires in verse (if the last fragmentary one be really his), aimed mainly at the grosser vices of his day. The *Sixth Satire* (against the Roman ladies, then shockingly depraved) and the *Tenth* (on the vanity of human wishes) are the most vigorous of this powerful writer's denunciations. The second is the historian *Tacitus* (*Caius Cornelius Tacitus*), who lived from about A.D. 55 to 120. The place honoured by his birth is unknown. He was distinguished in his own day as an orator, and will be ever famous as a historian of peculiar powers of perception and expression. His insinuation of motives for the human actions which he records is impressive and masterly; his method of using the Latin tongue gives it a wonderful power for compression of much meaning into few words. His extant works are: (a) a life of *Agricola*, his father-in-law, Roman governor of Britain, one of the finest biographies ever written; (b) four books of *Histories* (part of a larger work), giving an account of the important events which occurred in A.D. 69, 70; (c) some books of his greatest work, the *Annals*, which contained the history of the empire from A.D. 14 to 68; and (d) a treatise on the Germanic nations.

19. *Suetonius* (*swe-to'ni-us*), the historian, lived from about A.D. 70 to 140, and has left (besides some minor works of a biographical nature) a valuable book called "*Lives of the Twelve Cæsars*," including Julius Cæsar and Domitian: it is the matter, not the style, which makes the work precious.

20. Under the rule of Augustus the greatest event of the world's spiritual history occurred in Bethlehem of Judæa—the birth of Jesus Christ. This really took place in the year 4 B.C., but the erroneous calculation has, for the sake of convenience, been allowed to stand, and the chronology passes from B.C. ("before Christ") to A.D. (*anno Domini*, "in the year of the Lord"), when Augustus had held sway, according to the wrong reckoning, for twenty-seven years.

21. The great secular fact of Rome's history under Augustus

Cæsar was the destruction of the Roman general *Várus* and his legions by the celebrated *Arminius* in Germany. *Arminius* is the Latin form of the Teutonic *Her-*
Roman de-
 feat by the
 Germans: its
 importance. *man*, the great national hero in whose honour a colossal statue has been lately erected in the north-west of Germany, near the scene of his patriotic and momentous achievement—one which decisively affected the whole future of the world's history. He was the chief of the *Cherusci* (ke-rus'ci), a powerful tribe dwelling on both sides of the river *Visur'gis* (*Weser*), and closely akin in race to the Angles and Saxons who conquered the island which we inhabit, and gave to Englishmen their being, their language, their free spirit, and the germ of the laws and institutions which we now enjoy. If *Arminius* had not done what he did against Rome, Germany might have been thoroughly subdued: the Latin language might have extinguished the Teutonic as it had the Gallic and the Spanish; the Teutonic tribes might have been overwhelmed; the Teutonic influence in moulding modern Europe, in creating the English race, might never have been exerted, and it is clear that Europe and the world would have had a widely different development from that which they have actually undergone.

22. To *Arminius* belongs the glory of successfully defying *Varus and Arminius.* the power to which *Hannibal* in *Africa*, *Mithridates* in *Asia*, and *Vercingetorix* in *Gaul*, had finally and disastrously succumbed. Under the rule of Augustus the Roman arms had been extending the dominion of the all-conquering empire. The north of Spain had been subdued; the Roman frontier had been pushed from the Alps to the Danube, and much of southern Germany had been annexed. The Roman eagles had been carried even to the Elbe, and it seemed that the Germanic tribes, who had, under the Republic, threatened the very existence of Rome, were now, under the empire, to be deprived of freedom, fame, and future. The contest, however, was really one between Rome in her decline and Germany in her rude and ancient best, when to courage she added truthfulness, to truthfulness a manly independence and a love of freedom, and to these a purity of life, a practice of domestic virtues, which had become rare indeed in Rome degenerate and decayed. *Arminius*, as chief of the *Cherusci*, headed a confederacy of German tribes who were determined, if they could, to expel from northern Germany the invaders and partial conquerors of the fatherland. The Roman governor, *Quintilius*

Va'rus, and his officers and troops, had provoked the German outbreak by their licentious behaviour towards German women, and the vengeance wreaked on the offenders was complete in itself, and effectual for the preservation of German freedom against the future efforts of Roman armies. The German hero, when his plans were formed, tempted Varus and his three legions by a revolt of the tribes near the Weser and the Ems to march into the difficult country now called the *Teutoburger Wald*, a woody and hilly region near the sources of the Lippe and the Ems. When the Roman force was thoroughly entangled amidst the forests, glens, and hills, and had been further imperilled by the rashness of Varus (who was as incompetent in military command as he was insolent and oppressive in his rule) as to his order of march—then, and not till then, Arminius and his Germans fell on the hated foe. Front, flanks, and rear were assailed at once with fierce shouts, thick-hurled darts, and broadswords keen of edge. The Roman column was pierced and disarranged; the Roman cavalry fled, but was pursued and utterly destroyed. Varus slew himself in despair. The infantry of Rome, still steady, stubborn, disciplined, and brave, was overpowered and slain almost to the last man. All efforts of Rome thereafter never gave her a secure and permanent foothold on German soil. This great deliverance of Germany, so momentous in European history, was wrought in A.D. 9. Augustus, cool and impassive as he was, was often heard to wail aloud for his lost legions, and Roman dominion in this quarter was henceforth virtually bounded by the Rhine until the time came when Germans were, with their conquering swords, to aid in carving the provinces of imperial Rome into the kingdoms of modern Europe.¹

23. Augustus died in A.D. 14, leaving behind him, as the result of his efforts dealing with the materials bequeathed to him by Julius Cæsar, an empire thoroughly organized on a system of centralization, having a vast standing army, a host of officials, a uniform taxation: an empire in which the old Roman liberty had withered away and been replaced by servility and stoicism. "The imperial system was, in fact, a concentration of military force for the defence of the empire against foreign foes, and the benefit conferred by it was that for two centuries the world was in the main at peace. If republican liberty was extinguished, material

Character of Roman imperialism.

¹ Acknowledgment is due here to Sir E. Creasy's *Fifteen Decisive Battles of the World*, a most valuable and interesting work.

happiness was increased. The grand fact of the time is that freedom was dead, and for several centuries Europe became like a scene of Asiatic despotism. That effeminacy came upon men which always infects them when they live for a long time under the rule of an all-powerful soldiery.¹

Such was the material upon which Christianity was in due time to work with its transforming and transcendent influence and power.

II. THE EMPIRE AFTER AUGUSTUS. FIRST PERIOD,

A.D. 14 to 192.

1. During the period now to be dealt with, the Roman empire, in spite of some rebellions of conquered nationalities, and contests between rival claimants of the imperial power, was mainly in a condition of peace and material prosperity. The frontier of the Roman dominion was not only maintained against the attacks of barbarians, but was at some points greatly, if transiently, extended. In the *west*, in *Gaul* and *Spain*, the Roman civilization was thoroughly established. In the *centre* and *east of the Mediterranean* shores in Europe the *Greek* language and culture were supreme, and Greek philosophy was the religion of the cultivated classes at Rome. In the *Asiatic* part of the empire the *Oriental* ways of thought were preserved, and the East in the end gave a religion to its conquerors and masters. The political distinction of the Roman citizenship was still existent, and the empire might fairly be called "Roman" in the old sense, though the provincials were more and more freely admitted to the possession of the coveted honour of being "*cives Romani*." The senate was still invested with an outward dignity, being composed, in the latter part of this period, of distinguished men chosen by the emperor from the whole empire, and resident in Italy for the purpose of engaging in actual, if formal, deliberations. The best of the emperors during this period, however absolute their actual power might be, assumed only the character of life-presidents of the body whose co-operation in government they sought and encouraged.

2. The "*Claudian Emperors*" derive their name from *Tiberius*, adopted son and successor of Augustus, belonging to the noble family of the *Claudii*, and owing his

¹ Professor Seeley, "Roman Imperialism," in Macmillan's *Magazine*.

power to being recognized by the senate as the appropriate possessor of the imperial dignity. The name of "*Cæsar*" became soon a species of title attached as a surname to all the holders of imperial power, being in the four earlier instances acquired under the law of adoption. The *Claudian emperors* were four in number—*Tiberius* (ruled A.D. 14–37), *Caligula* (37–41), *Claudius* (41–54), and *Nero* (54–68), in whom the family of the great Julius Cæsar became extinct.

3. Of these, *Tiberius* had shown himself an able general during the rule of Augustus. As emperor he was a gloomy, suspicious, hypocritical, lustful, and in every way hateful tyrant, whose character has been drawn with consummate skill and branded with ineffaceable infamy by the historian Tacitus. A reign of terror existed for all citizens who were conspicuous in ability or virtue, while a host of informers used an elastic law of treason for their destruction at the prompting of the emperor. His wicked minister, *Sejanus*, commander of the prætorian guards, was put to death in 31. *Tiberius* lived the last ten years of his life at the island of *Ca'præ* (*Capri*), on the coast of Campania, and was then murdered by smothering almost as he drew the last breath of old age and disease.

4. *Caligula* was a madman of a wicked and malignant type, and was murdered by some of his officers. *Claudius* was a weak ruler, much resembling our James I. in character. His wife, *Messalina*, is proverbial for wickedness. In his reign the conquest of *Britain* was begun (A.D. 43).

5. *Nero* was a monster of vice and tyranny. In his reign the British insurrection under *Boadicea* took place. He was at last deposed by the senate, and died by his own hand. Among the crimes of *Nero* were the murder of his mother, *Agrippina* (ag-rip-pi'na), and the persecution of the Christians in Rome on the false charge of causing the great fire there in A.D. 65. We must note here that *Claudius* had been really made emperor by the choice of the soldiers, which the senate confirmed, and this evil precedent was often followed afterwards. The rule of the empire was sometimes at the disposal of the famous "*prætorian guard*," the headquarters in Rome of the military force, and the armies also in different parts of the empire chose their own generals as emperors in the two years of confusion that succeeded the death of *Nero* in A.D. 68.

6. The disorders of these calamitous years arose from a

cause to which the military system and vast extension of the empire rendered it peculiarly liable—the rebellion of great officers and viceroys entrusted with the defence of the frontier. The *Legati* (lieutenant-governors, with full military and civil control) of the *Rhine*, of the *Danube*, and of *Syria*, held the power of independent sovereigns, and under weak emperors or in case of disputed succession to the supreme sway, were tempted to revolt.

7. Thus in A.D. 68, *Galba*, Governor of Spain, revolted against Nero, and on his arrival at Rome, after Nero's death, was acknowledged as emperor. *Galba* had been an able and successful governor in Gaul and in Africa, but his day was now done (at seventy-one years of age), and, becoming unpopular with his troops through his severity and avarice, and with the people from the doings of unworthy favourites, he was murdered (January, 69) in a military rebellion under *Otho*, who had been a vicious adherent of Nero's.

8. *Otho* thus became emperor for three months. At this very time *Vitellius*, noted for nothing but his gluttony, being governor in part of Germany, was proclaimed emperor by his soldiers at *Colonia Agrippinensis* (Cologne). His generals, *Valens* and *Cæcina*, marched into Italy and defeated *Otho* at *Bedriacum* in Cisalpine Gaul (between Cremona and Verona). *Otho* killed himself, and *Vitellius* reached Rome and was accepted as emperor in July, 69. Meanwhile, early in the same month, *Vespasianus*, commander of the Roman army in Judæa, was proclaimed emperor at Alexandria, and acknowledged throughout the East, his cause being also supported by the army of the Danube. The troops of *Vitellius* were defeated in the north of Italy: the legions from Illyricum seized Rome for *Vespasian*: the Capitol was burnt in the civil war that raged in the city: the palace of *Vitellius* was stormed, and the emperor dragged out, slain, and hurled into the Tiber. Amidst these horrors, *Vespasian*, to the joy of all good citizens, became emperor of Rome, arriving at the city in A.D. 70.

9. The *Flavian emperors*, deriving their name from *Flavius Vespasianus*, were three in number—*Vespasian* (A.D. 70–79), *Titus* (79–81), and *Domitian* (81–96).

10. *Vespasian* was a man of high character, whose rule was an unmixed blessing to the empire. Born in a low class, of the fine old Sabine stock, he had the abilities and virtues of a Roman of the antique type—skill and

bravery in war, strictness of rule, simplicity and frugality of life, moderation and dignity of character. The chief event of his reign was the complete suppression of the Jewish revolt (begun in 66) in the capture and destruction of Jerusalem by his son *Titus* (A.D. 70). The dreadful incidents of the siege of Jerusalem are well known. The great eruption of Vesuvius (A.D. 79), causing the destruction of the towns of *Herculaneum*, *Pompeii*, and *Stabiaz*, near the foot of the mountain, has been already mentioned.

11. This occurred two months after the death of *Vespasian* (June, 79), who was succeeded by his elder son *Titus*. His brief reign (two years) was marked by his care for the public good, and by the completion of the great amphitheatre called the *Colosséum*.

12. *Domitian*, younger son of *Vespasian*, became a cruel tyrant, under whom the informers of the reign of *Tiberius* were again rampant with their false charges of treason. The conquest of Britain was completed in this reign by the great and good *Agricola*, and a new enemy for Rome appeared in the *Dacians*, dwelling to the north of the Danube, in the territory now comprising *Transylvania*, *Roumania*, and part of *Hungary*. This warlike people had long troubled the Danubian frontier by their inroads, and in the years A.D. 86-90, under their king *Dec'balus*, they had such success against the Roman armies that *Domitian* disgraced the empire by consenting to pay tribute to *Dacia* for freedom from harassing attacks. *Domitian* was murdered by a conspiracy of court-officials in 96.

13. In the reigns of the five "good emperors," we come to the happiest time of Rome's imperial sway. They succeeded each other in adoption as sons by their predecessors.

14. *Nerva* (96-98), a cautious, feeble, humane, and virtuous man, reigned but fifteen months, wisely choosing an able and vigorous successor.

15. *Trajan* (A.D. 98-117), reckoned the greatest of Roman emperors, was born in Spain in A.D. 52, being the first foreigner that attained the imperial position. In physical strength and demeanour, moral excellence, and intellectual capacity, *Trajan* was thoroughly fit to rule. His successes in war extended the Roman dominion beyond all former limits. Between A.D. 100 and 106 *Dacia* was subdued

and Assyria, but retaining Dacia. He was a great builder, constructing aqueducts, harbours, and many other works of use and of ornament in various parts of the Roman world, and greatly extending the city of Athens. At Tibur (*Tivoli*), near Rome, he erected a splendid mansion, from which many treasures of art have been obtained in modern times; and the great mausoleum at Rome, part of which remains to this day as the *Castle of St. Angelo*, the fortress of modern Rome, was built by him. His travels extended from the cataracts of the Nile to the borders of Scotland, and he seems to have been the first Roman emperor who, visiting every province under his sway, appreciated his real position as master of the world.

17. The last two of the "good emperors" have given a name to the period called "*the age of the Antonines*," in some respects the happiest time during the whole duration of the Roman Empire. *Antoninus Pius* (A.D. 138-161) was one of the best princes, as a ruler and as a man, that ever governed a state. His life was perfectly pure, and all his powers were devoted to promoting the happiness of his subjects. Order and tranquillity reigned in his days, which furnish a page almost (and very honourably) blank of incidents for that history which is full of the crimes, follies, and miseries of mankind. Simple-minded, benevolent, cheerful, calm, and innocently gay, this admirable and lovable man presents us with a spectacle of paganism at its best and highest. This was a "golden age," in bright contrast to the time of iron tyranny that succeeded to the sway of Augustus, and to the period of desolation and disorder which the next century brings in.

18. *Marcus Aurélius* (surnamed "the Philosopher," and also called *Antoninus*, after his adoption by the preceding emperor) reigned from A.D. 161 to 180. He was a man of spotless virtue, devoted to literature and philosophy, and was the best product of Stoicism, to which he was a lifelong adherent. His "*Meditations*," written in the Greek tongue, is an extant work, registering his ideas and feelings on moral and religious points, and giving us the philosophy of heathenism in its noblest form. It was a little before this time that the great Stoic teacher Epictetus (ep-ic-te'tus) had put new life into that form of philosophy which he professed, as made known to us in the writings of his pupil *Arrian*, who was to him what Xenophon was to Socrates. In the reign of Aurelius the barbarian nations on the northern frontier of the Roman Empire

began to be restless, and gave great trouble during most of his time. The *Marcomannic War* takes its name from the powerful people (*Marcoman'ni*, i.e. *men of the march or border*) in the territory now known as Bohemia and Bavaria. Along with other German tribes they fought the Romans with varying success, and Aurelius died in March, A.D. 180, in the midst of the struggle.

19. The Slavonic tribes of the north-east began to drive the Germans into Roman territory, where many of them were allowed to settle, or were taken into the Roman military service. The barbarizing of the Roman world had thus begun. In the time of Aurelius the oriental plague appeared (A.D. 166) and scourged the Roman world from Persia to Gaul. A majority of the people is said to have been carried off, and this visitation was followed during the next century by many others of the same kind. The depopulation of the empire thus caused had very important effects which will be noticed hereafter.

20. The old beliefs of Rome were now in a declining state: the old ideas were growing constantly more obsolete: the old sacrifices were attended with constantly less devotion. The populace cared for nothing but to be fed by the fleets of corn-ships from Africa and Egypt, and to be amused with the cruel spectacles of the amphitheatres. The Greek author *Lucian*, born in Syria early in the second century, wrote under Aurelius, and in his amusing "*Dialogues of the Gods*" and other works pours contempt on the old theology, and aims at spreading universal scepticism. The attitude of the noble-minded Stoic, Aurelius himself, towards the ancient creed was that of entire disbelief in the heathen gods, while in his life and writings he cherished and practised a piety worthy of a far different age. The most cultivated men of the time believed in the ancient gods as little as Aurelius himself did.

21. The last "good emperor," Marcus Aurelius, was succeeded by his son *Commodus* (A.D. 180-192). This man was a cruel and depraved wretch, a mere disgrace to human nature. In his time the *Prætorian Guards* assumed the full ascendancy which they so long maintained. Commodus was murdered in 192, and the history of Rome passes into a new phase, to be now briefly described.

III.—THE EMPIRE FROM A.D. 192 TO 283: PERIOD OF
TRANSITION AND MILITARY DESPOTISM.

1. This was an age of revolution, during which the imperial system was struggling for its life, and underwent a transformation which had important effects on its vitality for the rest of its career. The history of Europe presents us with no more disastrous time than this third century of the empire of Rome. We have a succession of tyrannies, revolutions, and calamities, all of the worst kind—including the ravages of pestilence and the mischiefs wrought by "a mutinous, omnipotent, and half-barbaric soldiery."¹ Into the dreary details of this time we do not enter here, and shall mention only a few of the more important persons and events.

2. *Septim'ius Sevérus* (193-211) gained victories over the Parthians in the East, and, having visited Britain in 208, fought against the Caledonians, and died at *Eboracum* (e-bor-a-cum), (*York*).

3. *Caracal'la* (211-217), son of Sevérus, was a savage tyrant, in whose reign the old political distinction between Romans and provincials wholly disappeared. All the free inhabitants of the Roman Empire were henceforth Roman citizens, and we find many of the best emperors hereafter to be sprung from nations previously regarded as "barbarian."

4. *Alexander Sevérus* (222-235) was a just, wise, and virtuous ruler. The only important event during his reign is the disappearance of the Parthian kingdom from history. A revolt of the Persians established the Persian kingdom of the dynasty called the *Sassan'ida*, which reigned until A.D. 651.

5. One emperor, *Maximi'nus* (235-238), was of Gothic parentage on his father's side, and had a German woman for his mother. At various times there were several so-called emperors ruling at once in different parts of the empire, sometimes acknowledged as colleagues by others, sometimes rival claimants for the supreme sway. The different armies, in all these cases, were the authorities appointing the ruler.

6. In the reign of *Dé'cius* (A.D. 249-251) the *Goths* appeared

¹ Acknowledgment is again due to Professor Seeley's "Roman Imperialism," as above.

in force, and defeated and slew the emperor. This powerful German people, destined to do much hereafter in overthrowing the empire of Rome, had migrated from the Baltic coasts to those of the Black Sea, and overrun a large part of the Roman province of Dacia.

7. Under *Valerian* (A.D. 253-260) the Roman frontier was broken into at several points. The *Franks* (a confederacy of German tribes on the Lower Rhine, replacing the league of the *Cherus'ci* of the time of Arminius), invaded Gaul; the *Aleman'ni* (another German confederacy of peoples between the Danube and the Rhine) were moving south and west; the *Goths* attacked Greece and Asia Minor. The *Persians* invaded Syria, and Valerian's reign ended in his defeat and capture by the Persian king, *Sa'por*. It seemed as if the Roman Empire would be broken up by outward force; but the end was not yet to be.

8. A change came with the brilliant deeds of the brave emperor *Aurelian* (270-275), a Pannonian of low birth. He drove the *Goths* and *Vandals* (another German confederacy of tribes) out of Panno'nia (Modern Hungary and countries north-east of the Adriatic); he drove the *Aleman'ni* and other German invaders out of Italy; he recovered Gaul, Spain, and Britain from a rival claimant to the empire. In order to secure the frontier on the Danube, Aurelian wisely surrendered Dacia to the *Goths*. In the East he defeated and brought captive to Rome the famous *Zenobia*, *Queen of Palmy'ra*, who was aiming at the sovereignty of the eastern world. She had succeeded to the power of her husband, *Odenathus* (o-de-na'thus), who had driven the *Persians* out of Syria after the defeat of Valerian, and had been allowed by the emperor *Gallie'nus* (A.D. 260-268) to set up a "Kingdom of Palmyra." It is of interest to mention that at *Zenobia's* court lived the famous Greek philosopher and grammarian *Longi'nus*, a man of great ability and extensive learning, still widely known by his admirable work "*On the Sublime*."

9. The emperor *Pro'bus* (276-282), also a native of Panno'nia, did much glorious work in restoring the military supremacy of Rome. He put down rebellions, defeated the barbarians on the Danubian and Rhenish frontiers, and was at last killed by mutinous and dissolute troops, who objected to the useful labour imposed upon them in the public works.

IV.—THE EMPIRE FROM A.D. 285 to 337.

1. The revolutionary period ended in the establishment of a new system of government, consisting in a division of the empire, for administrative purposes, into four parts. This important change was made by *Diocletian*, a Dalmatian of low rank, established as emperor by the troops in A.D. 285. The adjustment which he made in the relations between the emperor and the viceroys and the army saved the empire from partition. Power in the purely military state which the Roman Empire had now become, was divided amongst *four rulers*. There was a co-emperor named *Maximian*, and in 292 a ruler, with the title of "*Cæsar*," was appointed under each of the emperors. The city of Rome lost its importance, as the four rulers resided mainly on the frontiers for purposes of defence against barbarian foes. Under this new arrangement, if one of the emperors died he was to be succeeded by his subordinate "*Cæsar*," so as to deprive the army of the appointment of rulers. The empire was now ruled from four centres—*Nicomedia*, in Bithynia (Asia Minor); *Milan*, in Italy; *Antioch*, in Syria; and *Trèves* (or *Trier*), on the Moselle, in Gallia Belgica. After Diocletian, a firm and wise ruler, this arrangement did not work; but it showed the way for other improvements made by Constantine.

2. At the end of the third century (by A.D. 300) we find that great changes had passed over the Roman Empire.¹ In population the empire had become to a large extent barbarized; the armies contained great numbers of *Goths*, *Vandals*, and *Sarmatians* (a people in territory now the west and south of Russia). The *Goths* and *Vandals*, as we have seen, were *Germans*, and Germans were the nationality that was spread through the empire more than any other. We have seen that the former distinction as to Roman citizenship had been lost. The distinction between the "*Roman legions*" and the "*allies*" was thus effaced, and the last visible record of Rome's conquest was obliterated.

3. The political system of the Roman Empire had become half Oriental and half barbaric; and the great city of Rome itself, whence men had issued in olden time for the conquest of the world, had become

¹ Much is here taken from Professor Seeley's "*Roman Imperialism*" (*Millar's Magazine*, 1869).

a provincial town on the banks of the Tiber. The Roman Senate, as a political body, as an organ of public opinion, practically disappears, and the emperor becomes virtually a sultan, ruling with thoroughly despotic power in the stately splendour of an eastern monarch. Human free-will vanishes away, and sovereignty becomes a thing regarded with awful reverence, a species of divinity, to which the subject yields, not only without resistance, but without a thought of opposition to irresistible decrees. Eastern cruelty and disregard of human life become manifest, and the emperor's right of naming his successor had ruinous effects when that successor proved weak and incompetent for the vast burden of government laid upon his shoulders. From this principle of quasi-hereditary sovereignty, succeeded by the actually hereditary development, Europe was to suffer at intervals, until the French Revolution taught the Continental world that kings exist for nations, and not nations for kings. In the later Roman Empire the evils of this state of political superstition and degradation, in which the subjects had no rights and the sovereign no responsibility, were often mitigated by the accession of really able and vigorous rulers. An enormous army of civil and military officials was spread over the empire for administrative purposes, and extravagant expense led to oppressive taxation, which ruined the people, and contributed to the downfall of the whole system before the encroachments and assaults of barbarian nations. "Rome, the representative of European civilization, the inventor of civilized jurisprudence, and the inheritor of Greek philosophy, descends to the level of an Asiatic state."

4. The beneficent encroachments of Christianity, to be noticed shortly, were now to cause a change in men's minds, an uprising and growth of new ideas, a vehemence of opinions, a conflict of beliefs, and an outburst of enthusiasms, which revolutionized the spiritual world at the very time when mankind was politically dead. The Church had arisen within the State, and within this citadel, generally undisturbed by the political despotism, civilization took refuge, and a large share of a new freedom for mankind was secured. An age of faith had come, and men were busied about the acceptance of new beliefs or the revival of old ones, in order to satisfy the cravings of awakened souls.

5. Diocletian's resignation of his power in A.D. 305 was followed by a period of confusion and civil war, which ended

in the establishment of *Constantine* as sole emperor in A.D. 323. He was son of one of the co-emperors and of a Christian lady named *Helena*. Constantine the Great. Constantine made an important change in the government of the empire by dividing the military power from the civil authority. The influence of the *Legati* or provincial viceroys was thus reduced, and the emperor alone had both civil and military power in his hands, a fact which gave him a great predominance.

6. In A.D. 324 Christianity was established by Constantine as the religion of the state, and in 330 he made *Byzantium* the capital of the empire. Byzantium becomes the capital. This town, on the Thracian Bosphorus, founded by Greek colonists in B.C. 658, had early become a great commercial centre. After being held successively by the Athenians, Lacedæmonians, and Macedonians, it came into Roman possession, and the new city now built there, or the enlarged and reconstructed Byzantium, was afterwards called *Constantinopolis* ("City of Constantine," from Greek *polis*, city), and remained the capital of the Eastern Empire of Rome till A.D. 1453.

7. In religion, Constantine seems to have been a strange compound of Paganism and Christianity. He was an able general and statesman, whose real character Character and death of Constantine. has been obscured by historical excesses, both of panegyric and of detraction, and around whose name, in connection with Christianity, ridiculous fables have gathered. Constantine embraced the new religion because he thought it expedient for his own interest so to do, and not from any miraculous apparition or divine command. He died in 337, leaving the empire to confusion and civil war under his sons.

8. We have seen that one of the best and latest developments of Paganism—that under the Antonines—was the fatalism of a lofty but loveless Stoicism. Roman Stoicism and spiritual indifference. "Among the loftier minds who stood out protesting against corruption, and daring in a corrupted age to believe in the superiority of Right to enjoyment, we find a grand contempt for pleasure and a sublime defiance of pain, worthy of the heart of steel which beat beneath the Roman's robe. This was *Stoicism*, the Grecian philosophy which took deepest root, as might have been expected, in the soil of Roman thought. Stoicism was submission to Destiny—rigid, loveless submission. Its language was '*Must*.' '*It must be*, and man's highest manliness is to submit to the inevitable. It is right because it must

be so.' Into this result the Roman ideas of Duty and Law had stiffened at last."¹ In such a creed there was nothing to attract the ordinary weakness of human nature, and human nature, at the time when Christianity had begun to work its way, was more than usually weak and helpless. "The world was sick at heart. The spiritual horizon was overspread with a gray monotony of despair. Men could not even curse God and die, for they had no gods to curse. The prevailing schools of philosophy, the Stoics, Epicureans, and Academicians, though opposed to one another, arrived at the same result—an utter indifference to actual life and a future state, and a profound resignation to the gloomy fate which weighed down the universe.

9. "In the midst of this darkness, a still small voice was heard out of the East, 'Come unto me all ye that travail and are heavy laden and I will give you rest;' and after a while the same voice was heard saying, 'God so loved the world that He gave His only begotten Son, to the end that all who believe in Him should not perish, but have everlasting life;' and again, a Roman citizen of Tarsus cried, 'This is a true saying, and worthy of all men to be believed, that Jesus Christ came into the world to save sinners.' There was rest, then, for the weary and heavy laden; there was a God, too, and life everlasting, for those who believed in Him and in His Son, who had come into the world to save sinners, and so the new doctrine came to Rome. In that sluggish mass the leaven was hid that was to throw the whole world into ferment; into that dark soil, in which so much that was precious had been interred, a grain of seed was cast that was to grow into a stately tree overshadowing the earth.

10. "The doctrine spread at first, as we may readily suppose, among slaves, whose weary lot was consoled with the thought that the Founder of their creed had expired on the bitter cross reserved for them; then gradually it made its way among other classes, but especially the Asian Greeks and other foreigners, with whom Rome was filled, until, after much persecution and many relapses, it reached the highest class of all, and Christianity became the religion of the land."² Apart from supernatural workings, Christianity succeeded because it was suited to man's needs, and especially to the particular needs of the time when it appeared. The age was in search of a religion, because it was an age of servitude,

¹ F. W. Robertson.—*Sermons*.

² Essays from the *Times* newspaper.

and therefore of human weakness, which caused men to look round the universe for a helper and a friend. The revolutionary period lately described was a time of great miseries and calamities—a time of plague, and wars, and tyranny, and tumults—evils which left men no choice but between religion and stoical apathy; and, wearied of the hardness of the one, they flew to the soft relief of hope and the gracious promises afforded by the other.

11. Amid the afflictions of this life, blessedness in a future state was placed before men's eyes, and faith laid hold upon the refuge as a reality to come. Surrounded by the decay and dissolution of a mighty empire, men became reconciled to the losses and degradations of the present, in sure expectation of the rewards, the restorations, and the glories of the future. The people of the Roman world found in their midst a religion of a supernatural character, with an ideal of moral goodness; this religion offered a spiritual freedom to those who were the victims of a political slavery; and while it effaced national distinctions, and joined Jew with Gentile, and Roman with barbarian, it offered a universal morality which taught the subject to submit to the ruler in all things not forbidden by the higher law of Christ, and the ruler to wield his despotism as one responsible to a Master who reigned above. By ruler and by ruled Christianity was at last universally accepted as a system compatible with the highest interests of both in their political relations. When Constantine the Great made the Christian Church the established religious system of the Roman Empire, he acted with the wise policy of one who confirmed his title to the supreme power by a charter in which he gave full freedom of worship, and received in return a passive obedience in all secular affairs.

12. *Jesus Christ* was crucified in the nineteenth year of the reign of *Tiberius* (A.D. 33). At *Antioch*, in Syria, where *Paul* and *Barnabas* taught the faith, the disciples were first, as a term of reproach, called "*Christians*." *St. Paul*, in his journeys, carried the new religion through Asia Minor and Greece, and then to Rome, where he died in the reign of *Nero*. The Christian religion was thus silently but surely spread, first among the Jews, then among the Greeks, or eastern, and lastly among the Latin, or western heathen. *Nero* was the first Roman emperor who openly persecuted the Christians, with whom the Jews were at first frequently confounded. The reason why even good emperors like

Consolations
of
Christianity.

The progress
and persecution
of Christian-
ity.

Trajan and *Aurelius* harassed the Christians was that the religion of Rome was a part of the state system, and the denial of the Roman gods by the Christians was regarded as political hostility and disloyalty. The Christians were a *sect*, and not a *nation*; and the Roman government, which tolerated all national faiths, looked with suspicion on the votaries of a creed which had a new and unknown God, and taught that all other deities were non-existent or else powers of evil.

13. Severe persecutions also occurred during the reigns of *Diocletian* *Decius* and *Valerian*, and the struggle between the old faiths and the new culminated in the decree of *Diocletian* (A.D. 303), ordering the destruction of all Christian places of worship and of all the holy books, and the removal of all Christians from official posts of dignity and power. For eight years a cruel persecution raged throughout the empire, except in Britain, Gaul, and Spain, but it ended in permission being given (A.D. 311) for the Christians to worship God as they pleased. Henceforward Christianity was safe from external foes. The rise and progress of heresies (or novelties of doctrine) within the Christian church, and the councils at which these matters were disputed and settled, do not belong to a work of this kind. The different forms assumed by the new religion were moulded by the peculiarities of the Western, Greek, and Oriental modes of thought, states of feeling, and types of character, and displayed a corresponding fervent simplicity, or subtlety, or mysticism, which were the basis of endless divergencies and discussions.

14. Apart from its effects upon the morals, the new religion greatly and beneficially stirred the mind of the age. Political speculation and discussion were impossible under a despotism, and active minds turned to theology, and soon showed that the intellectual power of the time was to be found within the ranks of Christianity. Amongst these early writers and rulers of the church known as the "*Christian Fathers*" the following are the chief—*Tertullian*, *Ambrose*, *Cyprian*, *Lactantius*, *Jerome* and *Augustine*, being *Latin Fathers*, *Origen*, *Gregory*, *Basil*, *Chrysostom*, *Athanasius*, being *Greek Fathers*:—

15. *Tertullian*, who lived between about A.D. 160 and 240. He was a native of Roman Africa, and acquired much learning. He wrote an "*Apologia*" or "*Defence*" of Christianity, and a number of treatises on points of faith and conduct, distinguished by imagination, energy, and wit, and by an obscure and extravagant

style. His works throw much light on the early doctrine and discipline of the church.

Origen.—Born at *Alexandria* in A.D. 186. He was a man of powerful intellect and varied attainments. His chief works were his *Homilies*, or popular expositions of Scripture, and his defence of Christianity against the heathen philosopher Celsus.

Ambrose.—Born in *Gallia Belgica* about A.D. 340. He became Bishop of Milan, and was a man of great ability, eloquence, and force of character. He was greater as a ruler of the church than as a writer.

16. *Cyprian*.—A native of *Africa*, who became Bishop of Carthage in A.D. 248. His works are valuable authorities on the history of the church, and are written in a clear and eloquent style.

Cyprian,
Gregory
Narsianzen,
Basil.

Gregory Narsianzen.—Born in *Cappadocia* (*Asia Minor*) about A.D. 330. He was educated at Athens, and was distinguished in philosophy, rhetoric, and mathematics. His sermons, letters, and poems are good specimens of an artificial style.

Basil the Great.—Bishop of *Cæsarea* (in *Cappadocia*) from A.D. 370-379. He was a great ruler of the church, and the chief founder of monasticism in the Eastern Church, with its vows of obedience, chastity, and poverty.

17. *Lactantius*.—Flourished at the end of the third century A.D. He left a work in seven books, in favour and inculcation of Christianity, marked by a style which has gained him the honourable title of the *Christian Cicero*.

Lactantius,
Athanasius,
Jerome.

Athanasius.—Born at *Alexandria* about A.D. 296. At the great General Council of Nice (*i.e.* *Nicæa*, in *Bithynia*, a province of *Asia Minor*), held in 325, Athanasius maintained the dogma of the divinity of Christ against the Arian heretics who denied it. In 326 he became Bishop of *Alexandria*, and he died in 373, after much persecution from the Arians. He was a man of great intellect and the highest character.

Jerome.—Born about A.D. 340 in *Dalmatia*. His chief works are commentaries on the Scriptures, and the famous Latin version of the Bible known as the *Vulgate*. The Old Testament was translated by him directly from the Hebrew. Jerome, the most learned of the Latin fathers of the church, had a deep knowledge of Hebrew, Greek, Latin, ancient philosophy, and history. He wrote in a pure Latin style, showing a careful study of the best models. He was one of the chief founders of Monasticism.

18. *Chrysostom*.—Born at *Antioch* in A.D. 347. The name *Chrysostomus* means, in Greek, "golden-mouthed," and was bestowed on this distinguished father for his eloquence. He became Archbishop of *Constantinople* in 397. He has left discourses, commentaries, epistles, treatises, and liturgies in the Greek language.

Chrysostom,
Augustine.

Augustine.—The greatest of the Latin fathers, born in *Numidia* A.D. 354. He became Bishop of *Hippo* (in *Numidia*) in 395. His two chief works are the "Confessions," an account of his early life, and "De Civitate Dei" ("On the City of God"), a voluminous work against the pagan religions, along with a systematic presentation of Christianity.

V.—THE EMPIRE FROM A.D. 337 to 395.

I. *Julian*, surnamed the *Apostate* (or deserter from the faith), was emperor from A.D. 361 to 363. He was a descendant of *Constantine*, and a man of great

Julian the
Apostate.

abilities and attainments, distinguished at Athens in the study of Greek literature and philosophy. He fought with great success, before he became emperor, against the *Franks* and the *Aleman'ni*, German confederacies who had invaded Gaul. Brought up as a Christian, he declared himself a Pagan when he was made emperor by the troops in 361, and did what he could to root out Christianity. In 363 he invaded Persia, but was compelled to retreat by the climate and want of supplies, and being then attacked by the Persians, was killed in one of the battles that covered the Roman army's retirement beyond the Euphrates. Julian was a man of extraordinary character: virtuous in life; energetic, just, and wise in administration; a diligent and thoughtful writer, who has left, in a pure Greek style, letters, orations, and satirical works of considerable interest and humour.

2. Under the emperor *Valentin'ian I.* (364-375) the wars with the German barbarians continued. He was an able and vigorous ruler and general, and drove the *Aleman'ni* out of Gaul, which they had again invaded.

3. The *Goths* become at this time very prominent in the history of the decaying Empire of Rome. Of this great nation there were two divisions, the *Ostrogoths* (or *Eastern Goths*) and the *Visigoths* (or *Western Goths*). The nation as a whole extended through central Europe from the Baltic to the Black Sea. In the latter half of this century there was a compact and powerful Gothic kingdom, under a ruler named *Herman'aric*, extending over what is now Hungary and Poland. The Goths had to some extent become Christians through the teaching of their devoted countryman, bishop *Wulfilas* (or *Ul'philas*), who appears to have also invented an alphabet for them, based upon the Greek alphabet. He translated most of the Bible from the Greek (from the *Septuagint* version for the Old Testament) into the Gothic language, and of this version, most valuable for the study of the Teutonic languages (of which it is the oldest existing form), we still possess most of the New Testament and fragments of the Old.

4. A most formidable Asiatic race had already made its appearance in Europe, moving westwards from the Caspian and the Ural Mountains with irresistible ferocity and strength. They were *Tartars*, originally coming from the north-east of Asia, where they had made inroads upon China. About A.D. 374 these *Huns* crossed the Volga and the

Don, and fell upon the Gothic kingdom. The *Ostrogoths* partly submitted and partly sought a refuge among the *Visigoths*.

5. By permission of *Valens* (emperor of the eastern part of the empire, A.D. 364–378) large numbers of Goths were allowed to settle south of the Danube. The new-comers soon attacked the Romans, and Valens was defeated and killed in a great battle near Adrianople in 378. This great settlement of Goths to the south of the Danube was a considerable step towards the breaking up of the Roman Empire. They spread themselves westwards to the Adriatic Sea and the borders of Italy, and, entering the Roman army and acquiring Roman civilization, became prepared to play their destined part in the coming change.

Valens
defeated by
Goths.

6. *Theodosius* (who reigned over the whole empire only from 392 to 395, being previously emperor of the eastern division) restored matters for a time. He put down in battle the Goths who had entered the empire, and made peace with them in 382. The rising power of the Christian Church was shown in the treatment of this emperor by *St. Ambrose, Bishop of Milan*. Theodosius, in 390, had caused a cruel massacre of the people of *Thessalonica* (in Macedonia), in punishment for a riotous outbreak, and *St. Ambrose*, meeting him at the church door on his return to Milan, induced him humbly and publicly to acknowledge his guilt. The formal end of Paganism took place at this time, in the decrees of Theodosius which prohibited, under severe penalties, the worship of the old heathen gods. He was the last emperor who ruled over the whole undivided empire.

Theodosius.

VI.—THE EMPIRE FROM A.D. 395 to 476.

1. The empire was now (A.D. 395) divided between the two sons of Theodosius, but its main defender against the barbarians was the brave and able *Stilicho*, a *Vandal* by birth, who was the real ruler of the Western Empire, comprising Italy, Africa, Spain, Gaul, and Britain. The *Eastern Empire* has henceforth a career of its own, to be noticed hereafter, and we pursue the history of the Western down to the time of its extinction. *Stilicho* maintained the northern frontier of Britain against the Picts and Scots, and the Rhine frontier of Gaul against the German tribes called *Suevi* (swe'vi) and *Aleman'ni*.

Stilicho.

2. A formidable enemy now appears on the scene, *Alaric, King of the Visigoths*. Under him the Goths settled within the Danube had already overrun Macedonia and Greece, and in A.D. 402 Alaric attacked Italy in great force. Stilicho hurried to the rescue, and drove out the Visigoths, gaining decisive victories in two desperate battles (403). After his general's success Honorius, the emperor, celebrated at Rome the last *triumph* ever seen there, the event being sung in stirring verse (which has come down to us) by *Claudian*, the last of the Latin classic poets, a writer of pure style and real genius.

3. In A.D. 405 a leader named *Radagaisus* invaded Italy with a vast host of barbarians from the interior of Germany—*Suevi* and *Alemanni*, *Ala'ni* and *Vandals*, *Stilicho defeats the barbarians.* *Goths* and *Huns*. At *Fiesulæ*, near Florence (in 406), Stilicho encountered and defeated the enemy. Stilicho was put to death in 408 on a charge of aspiring to the empire.

4. In A.D. 408 *Alaric* came again into Italy, this time with an irresistible force, and after extorting an enormous ransom on condition of sparing Rome, captured the city in 410, and gave it up to a six days' plunder by his warriors, without any cruel slaughter of the people. This was exactly 800 years after the taking of Rome by the Gauls under Brennus. Alaric died shortly afterwards.

5. Early in the fifth century the Roman forces were withdrawn from Britain, which was left open to conquest by the *Angles* and their kinsmen from north-west Germany. Soon after Alaric's time the *Visigoths* established themselves in the south of Gaul and the north of Spain, while hordes of *Suevi* and *Ala'ni*, *Vandals* and *Burgundians* (a German nation akin to the Goths) swarmed over the rest of both those great provinces. In 429 *Gen'seric, King of the Vandals*, passed over from Spain into Africa, and made himself master of the whole north-west of Rome's dominions there. His fleet swept the Mediterranean, conveying troops who conquered the chief islands, and made descents on the shores of Italy and Greece. The Western Empire was thus gradually absorbed and re-peopled by swarms of new inhabitants, many years before its formal and final extinction as a political fact.

6. We come next to the re-appearance of the savage and formidable *Huns*, under the most famous of barbarian con-

querors, *Attila*, styled by himself "*the Scourge of God*," as the slayer and plunderer of mankind in his wide and erratic course of conquest. When this mighty warrior turned his arms against Gaul, in A.D. 450, a crisis in the history of the world had come, like unto that which had been decided by Greece on the plain of Marathon more than nine hundred years before. The race of Rome was run, and the questions now to be settled were these: What races of mankind should inherit the civilization which she had received from Greece; and what should be the fate of the laws, institutions, and Christian faith which had grown up within the Roman Empire, and had been already accepted in part by the Germanic nations that had occupied most of her territories? Were the Aryan races of Europe to be overcome and extinguished by Tartars from Asia? Was the civilization of modern Europe to include the great Teutonic element which has given it so much of its peculiar power and grandeur? Was there, in a word, to be at all any such modern Europe as we know? or, was the worst barbarism of the northern and uncivilized part of Asia to stifle classic culture on its way to our times, and crush the Christian creeds and institutions in the vigour of their youth? These questions were answered with a glad and glorious issue for mankind in the last victory won by the arms of Imperial Rome.

7. The Germanic tribes of Europe were remarkable for two things—reverence for the purity of woman and love of personal and political liberty. From these noble elements of character, when they were inspired by vital Christianity, were to issue the brightness of chivalry, and the grand reality of freedom for the greatest races of mankind. Since half Europe, all North America, and (in the British colonies) many other smaller portions of the earth are, in the wide sense, *German* (or *Teutonic*, as including the *Angles* and the *Saxons*, and the *Scandinavian* nations) in race, in institutions, and in language, it is easy to see how the future history of the world was affected by the issue of the great conflict between the pagan Huns of Attila and the Christianized hosts of *Aëtius* (a-e'she-us) and *Theod'oric*.

8. The historic Attila (who is the hero of much legendary song inspired by the terror wrought among his foes) was in person a short, sinewy, huge-headed, keen-eyed, flat-nosed, swarthy Mongol; in character he was brave, just, temperate, prudent, and sagacious; he waged war with

Attila and
the Huns.Character of
the Germanic
tribes.Character of
Attila.

great skill; he was ruthless to all who resisted his advance. Between A.D. 445 and 450 he had ravaged the Eastern Empire, between the Euxine and the Adriatic Seas, and had acquired a large territory south of the Danube, in addition to his dominions north of the Danube and the Euxine. The force which he could bring into the field has been estimated at half a million of warriors, and in A.D. 450 he set out for the conquest of Western Europe, and crossed the Rhine, near Strasburg, into Gaul, where he proceeded to attack Orleans.

9. The Roman general *Attilus*, in conjunction with *Theodoric*, *King of the Visigoths*, was the hero of this occasion. Battle of Châlons. On the approach of their united armies Attila retreated to the plains round *Châlons-sur-Marne*, which were adapted to the movements of his cavalry. In the battle which ensued (A.D. 451) between the immense rival hosts, Theodoric was killed, and Attila's army was defeated, though not routed, by the efforts of Aëtius. The great enterprise of Attila was, however, completely baffled, and, after an invasion of Italy which took him to the gates of Rome, he died in 453. The empire founded by his genius then fell to pieces, and the danger of Europe's conquest by Huns had passed away.

10. In A.D. 455, *Genseric*, the Vandal conqueror in Africa, invaded Italy, took Rome, and gave the city up to pillage for fourteen days. Capture of Rome by Vandals. The Vandals carried off on their ships most of the metal statues of the temples and the Forum, and the precious trophies in the *Capitol* and the *Temple of Peace*, including the *Golden Candlestick* from the Temple of Jerusalem. This sacred relic was recovered a century afterwards from Africa, taken to Constantinople, and then replaced in Jerusalem, where it vanishes from history for evermore.

11. The emperors of this last period were insignificant personages, and in 472 the Suevian *Ricimer* (ri'ci-mer), who had served under Aëtius, and had for some time been virtual master in Italy, took and plundered Rome again. Before proceeding to the final catastrophe, we must deal briefly with the chief causes of the downfall of the Roman Empire of the West. Capture of Rome by Suevi.

12. The immediate cause of the fall of Rome's empire in the West was that it had proved unequal to repelling in Causes of the fall of Rome. war the encroachments and inroads of the barbaric world beyond the frontier. But why had Rome's power thus

succumbed to outward pressure after so many centuries of conquest and victorious repulse or utter destruction of Gallic and German assailants from the north? Why did the Romans prove at last inferior in force to the barbarians? The first answer is, that the barbaric world had grown stronger than of old. The confederations of Germans which we meet with in the third century of the Roman Empire show that the barbarians had learned the secret of strength in union. They had also improved in intelligence and military skill. They were, moreover, impelled in aggressive force against the Roman frontiers by the irresistible pressure wrought on themselves by the new-comers from Asia—the Huns. The second answer is, that not only had Rome failed to increase or to maintain her power, but that power had positively and largely declined. Rome had ceased to conquer, and this was only because she had reached the limit of her resources. When Hadrian gave up the Parthian conquests of Trajan, and when Aurelian abandoned Dacia—when the boundaries of the empire were thus deliberately narrowed by able and energetic rulers—it is certain that Rome was becoming weak and exhausted, and that these rulers knew it, and wisely acted on their knowledge. It was no moral degeneracy, caused by luxury and success, that could account for this. The Roman armies were not affected by the doings of a brutal and effeminate aristocracy: the discipline was what it had ever been: the generals were as capable as most of those who commanded under the republic. The successes of *Julian* against the *Aleman'ni*, of *Theod'sius* against the *Goths*, of *Stil'icho* against *Al'aric*, and of *Aetius* against the *Huns of Attila*, prove that the armies of Rome could still fight and win. It was from physical causes, not moral, that Rome fell.

13. The empire perished for want of men. The Roman armies had become mainly composed of barbarian troops, and thus the citadel of Rome's strength was occupied by defenders whose very presence was a proof that power had passed into other hands. The dominion of Rome was thus absorbed rather than conquered; the former population of the empire was replaced by a new set of men. For lack of people to till the lands within the frontier of Rome, whole tribes of barbarians had been peacefully admitted, and *Vandals*, *Goths*, and *Franks* had settled within the borders in a continual stream of barbaric immigration. The older races of the Roman Empire had for some centuries ceased to increase

Immigrations
of barbarian
tribes.

materially in numbers by the natural means, and in such a case, while the barbarian world was ever growing, the Roman population, if even it remained positively stationary, was relatively in a condition of rapid and alarming decay. The Roman civilization was simply military, and not industrial.

14. The wealth of Rome was gained by war, and not by manufactures or by commerce, and thus, when conquest ceased, the acquirement of wealth came to an end, and lack of money, as of men, made Rome more helpless still. The series of visitations of disease (to which we have already referred)—the Oriental plague—which came upon the Roman world between the reigns of Aurelius and Diocletian, was a calamity from which Rome never recovered, and existing and ever-growing weakness was made incurable by the incessant demands of an oppressive and irrational system of taxation. Thus, by slow degrees, from causes gradually working with an ever-growing effect, faded away the power of that great Rome which had known how to conquer the nations, and to acquire a vast empire including many races and conditions of men; how to create a centralized government of great stability and efficiency; but not how to thwart the subtle working of physical and financial maladies which were inherent in the constitution of her whole system of society; which were fed by deeply-seated moral mischiefs, and were not to be remedied by any Pagan philosophy or any statesmanship known to the Roman world.¹

15. The conquest by Rome of all the countries on the shores of the Mediterranean had a great and beneficial effect upon the commerce of the inland sea, round which was gathered all civilization in the later period of the ancient world, and upon the development of that civilization itself. When Pompeius Magnus performed his great achievement of sweeping piracy away, the work was one of permanent benefit, and the power of Rome's consolidated empire secured for ages the peaceful traffic which could not fail to result in material and moral good to the peoples thus brought together. In the West, especially, a great growth of prosperity ensued. The *African* provinces supplied half the Mediterranean world with grain. The eastern coast of *Spain* sent forth from the harbours corn and wool, and wine and oil, receiving in

¹Ample acknowledgment is here again due to Professor Seeley's paper "Fall of the Roman Empire" (*Macmillan's Magazine*, August, 1866).

return the products of other regions. The Spanish cities in that quarter were many and populous; the arts and literature were sedulously cultivated, and, as we have seen, some of the leading authors in Latin letters were of Spanish origin and training. In *Gaul*, the southern region had already received civilization from Greek settlers, and the Roman conquest carried material and intellectual culture to the centre and north of the land, and across the narrow sea to *Britain*, where Roman supremacy secured for the people three centuries of peace and prosperity. There can be no doubt that human happiness was largely increased in these regions of the world by a dominion which put an end to intertribal conflicts, and gave men the prime blessing of orderly and systematic rule.

16. But the chief benefits derived by the world from Rome's imperial sway were the spread of the Greek culture, and the clear course made for the progress of Christianity. To Rome's controlling power we owe the preservation of Greek ideas in Greek literature, and the transmission to our times of some of the greatest productions of the Greek mind—works which Roman imitation took as the highest models of excellence, and which Roman admiration preserved, by multiplication of copies, for the good of future ages. As to Christianity, the spread of Greek philosophy over the world after the conquests of Alexander the Great had prepared the higher class of men for the reception of still nobler lessons, and the free intercourse among the nations which Roman supremacy secured, carried the teachers and preachers of the new religion to many a region which must have been otherwise inaccessible to their efforts and their devotion. It was thus that, long before the official establishment of the faith by Constantine, the surviving strongholds of Paganism were steadily and imperceptibly sapped, and, without formal assault or vigorous shock, crumbled into noiseless and irreparable ruin.

17. The last Roman emperor of the West was a child, called, as if in derision, *Romulus Augustulus*, the one name being that of the city's mythical founder, the other ("*Augustus the little*") a parody of the style of him who organized the empire. Augustulus became nominal ruler in A.D. 475, and in 476 was overthrown by the invasion of some German tribes, of which the chief was called the *Heruli* (hē'ru-li). Their leader, *Odoacer*, took the title of

Spread of
Greek culture
and Christi-
anity.

End of the
Western
Empire.

"King of Italy," and the Western Empire came thus ignobly to an end, in the displacing of a lad seven years old by the captain of a horde of banditti.

18. The civilization of Rome has been already dealt with in the following particulars:—the *political system*, the *army*, the *literature*, the *Roman art*, *public works*, the *national character*, and the *religion*. As to *art*, the Romans were not originally an art-loving people, but used the abilities of those whom they had subdued by their arms. They derived the use of the arch and the architecture of their earliest buildings from the *Etruscans*, and the early statues in the city of Rome, made of terra-cotta and of bronze, were also *Etruscan work*. The conquest of Macedon brought *Grecian* influence to bear, and at the triumph of Æmilius Paulus in B.C. 167 there was a magnificent display of costly armour, vases, paintings, and statues, which showed the people of Rome what Greece could furnish in the way of models of artistic work. The "*triumphs*" of Mummius over Greece and of Pompey over Mithridates brought to Rome numerous pictures, statues in marble, engraved gems, pearls, specimens of chased and embossed plate, figures and vessels of Corinthian brass, and splendid works in gold. As wealth and luxury grew, the works of statuary, mosaic, painting, and architecture, executed by Greek artists, became countless, and many of these are to be seen now in the museums of Europe. Medals, coins, and cameos of fine execution were produced under the empire, the age of Hadrian and that of the Antonines being flourishing times for art.

19. The profuse ornamentation of the triumphal arches and pillars in Rome has been of great antiquarian value for our knowledge of armour, costume, and military engines. The devastations of barbarians in both the Western and Eastern Empires caused irreparable losses; the four bronze horses now at Venice are specimens of later and inferior Greek art, saved from destruction wrought at Constantinople in the thirteenth century. The chief collections of ancient sculpture are in the *Vatican* and the *Capitol Museums* at Rome, the *Museo Borbonico* at Naples, the *Villa Borghese* and the *Villa Albani* at Rome, the *Gallery of Florence*, the *Louvre* in Paris, the *British Museum* in London, several private collections (e.g. *Woburn Abbey* and *Lausdowne House*) in England, and the *Sculpture Gallery* at Munich. In the *Greek and Roman Courts* of the *Crystal Palace* at Sydenham good copies of some of the chief productions of Grecian art in its principal periods may be seen.

20. It is impossible to enter here into details as to the Roman houses, dress, education, amusements, and social life. The accompanying woodcut shows a Roman gentleman in the loose enfolding robe called the *stola*, and a Roman lady clad in the dress called *stola*, with an outer cloak called *palla*. The mode of serving the meals resembled that of Greece already described. An exact model of a Roman gentleman's house is presented by the *Pompeian Court* at the *Crystal Palace*. The handbook of Roman Antiquities by Mr. Wilkins¹ is an excellent and easily reached source of information on the life of men in ancient Rome. *Bulwer's* (the first *Lord Lytton's*) "*Last Days of Pompeii*," and *Whyte Melville's* "*Gladiators*" are works within the reach of all readers, contain-

¹ Macmillan's series of *History Primers*.

ing most brilliant, interesting, and instructive pictures of Rome in her days of luxury and splendour, of mingled cruelty and culture, at the time when Christianity was beginning to make known her presence and her power. The first of these accurate antiquarian pictures is concerned with the grand



Toga.



Stola.

catastrophe wrought by the eruption of Vesuvius, and the second closes with a stirring record of the storming of the Temple at Jerusalem by Rome's "Tenth Legion," and the victory of Roman discipline and valour over the fiercest efforts of Jewish fanaticism and despair.

CHRONOLOGICAL ANALYSIS OF GREEK AND ROMAN HISTORY.

I. GREECE.

1. Legendary Period:

	B.C.
Homeric age (siege of Troy, &c.)	about 1200
Probable date of Homeric poems	about 900

2. First Historical (substantially) Period, 1104-776 B.C., from Dorian migration to First Olympiad:

Dorian conquest of Peloponnesos	about 1100
Greek colonization of islands in Ægean Sea and of Asia Minor coast	1000-900
Greek colonization in Euxine Sea, Sicily, Italy, &c.	900-600
Decline of monarchical government in Greece	1000-900

Early History of Sparta.

Legislation of Lycurgus	about 840
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Early History of Athens.

B.C.

Supposed age of Theseus and rise of Athens	thirteenth century.
Kings replaced by archons (oligarchical republic established) about	1050
Era of Olympiads begins	776

3. Second Period (Authentic History), B.C. 776-500, from First Olympiad to beginning of Persian Wars:

Athens.

Archons become annual at Athens	683
Legislation of Draco	621
Legislation of Solon	594
Usurpation of Pisistratus	560
Period of <i>Tyrants</i> in Greek cities	about 650-500
Periander tyrant at Corinth	625-585
Polycrates tyrant in Samos	about 560-520

Athens.

Death of Pisistratus	527
Hippias (tyrant) expelled	510
Democratic reforms of Cleisthenes	507

Sparta.

First Messenian war	743-723
Second Messenian war	685-668

4. Third Period, B.C. 500-338, from beginning of Persian Wars to subjugation of Greece by Philip of Macedon.

Persian Invasions of Greece.

Revolt against Persia of Ionian cities in Asia Minor	500
Burning of Sardis by Ionians and Athenians	499
Reconquest of Ionia by Persia	493
Invasion of Attica: battle of Marathon	490
Xerxes' invasion: battles of Thermopylæ and Salamis	480
Battles of Platæa and Mycæle	479
Age of Pericles at Athens	480-430
Pericles becomes leader of democratic party about	466
Themistocles banished by ostracism	469
Cimon's victories over Persians	466
Cimon banished by ostracism	461
Pericles in power at Athens	461-429
Democratic reforms of Pericles	461
Supremacy of Athens in Ægean Sea begins	461

Peloponnesian War, B.C. 431-404.

Peloponnesian war began	431
Pericles died	429
Alcibiades becomes prominent at Athens about	423
Brasidas (Spartan) and Cleon (Athenian demagogue) killed at Amphipolis	422

Athenian attack on Syracuse	B.C.
Athenian second expedition against Syracuse	415
Athenian efforts for empire fail at Syracuse	413
Oligarchical revolution at Athens	411
Athenian fleet captured at Ægospotami	405
Athens taken by Lysander	404

Period of Spartan Supremacy, B.C. 405-371.

Spartan war with Persians in Asia Minor	399-395
Spartan war with Corinth, Argos, Athens, Thebes, &c.	394-387
Victory of Spartan King Agesilaus at Coronæa	394
Spartan fleet destroyed (at Cnidus in Asia Minor) by Athenian and Persian fleet under Conon	394
Peace of Antalcidas with Persia	387
Spartan war against Thebes (under Pelopidas and Epaminondas)	378-362
Naval supremacy of Athens revived—defeat of Lacedæmonian fleet off Naxos	376
Defeat of Spartans by Thebans at Leuctra	371

Period of Theban Supremacy, B.C. 371-361.

Theban (and allied) war with Sparta in Peloponnesos	370-361
Messenia becomes independent of Sparta	369
Epaminondas' victory (and death) at Mantinea	362
Peace made between Thebes and Sparta	361
Philip II. becomes king of Macedon	359

Rise of Macedon.

Phocian or First Sacred War	356-346
Career of Demosthenes at Athens	355-322
Alliance of Athens with Thebes	338
Ruin of Greek independence: defeat of Athens and Thebes at Chæronea by Philip II.	338
Philip II. of Macedon assassinated	336

5. Fourth Period, B.C. 338-146, from subjugation of Greece by Macedon to Roman Conquest.

Career of Alexander the Great, B.C. 336-323.

Alexander becomes king of Macedon	336
Thebes destroyed by Alexander	335
Alexander invades Persia	334
Alexander's victory at the Granicus (Mysia)	334
Alexander's victory at Issus (Cilicia)	333
Alexander's capture of Tyre	332
Alexander founds Alexandria in Egypt	331
Alexander resumes attack on Persia	331
Alexander's victory near Arbela (Assyria)	331
Downfall of Persian Empire	331
Alexander completes conquest of Persian territory	330-328
Alexander in India	327
Alexander's army returns (by land and sea) to Susa	326-325

	B.C.
(Prosperity of Syracuse under Hiero I.: Æschylus and Pindar at his court.)	
Syracuse victorious over Athens	413
(Syracuse a democratic republic—about B.C. 466 to 406.)	
Dionysius I. (the elder), king of Syracuse	405-367
(Syracuse the chief state of Sicily under Dionysius I.)	
Syracuse at war with Carthage	397-392
Dionysius II. (the younger), king of Syracuse	367-356 and 346-343
(Plato at court of Dionysius II.)	
Timoleon of Corinth expels Dionysius II.	343
Syracuse a democratic republic	343-317
Syracusans under Timoleon defeat Carthaginians	339
(Timoleon expels the Tyrants, and establishes democracies in cities of Sicily.)	
Timoleon dies	337
Agathocles seizes power at Syracuse and in Sicily	317
Agathocles ruler of Syracuse	317-289
(Agathocles carried war against Carthage into Africa.)	
Hieron II., king of Syracuse	270-216
Hieron II. becomes ally of Rome	263
Syracuse taken by Romans under Marcellus, and end of Greek independence in Sicily	212

GREEK CIVILIZATION.

(Grand period of Greek political history was brief, only from B.C. 490 to 338; Greek culture had an enduring sway.)

I. Literature: Poetry.

First <i>epic</i> poetry—"Iliad" and "Odyssey"	about 900
Hesiod's "Works and Days," &c.	about 700
<i>Lyric</i> poetry began	about 700
Tyrtæus (Ionian, wrote at Sparta)	about 680
Mimnermus of Smyrna	630-600
Solon of Athens	lived 640-560
Theognis of Megara	flourished about 540
Simonides of Ceos (at Athens and at Syracuse, under Hiero I.)	about 520-470
(The above are <i>elegiac</i> poets.)	
Archilochus of Paros (iambic satirical style)	710-680
Alcman of Sparta (lyric)	about 660
Sappho of Lesbos (lyric)	flourished about 600
Alcæus of Mitylene (in Lesbos)—(lyric poet)	610-580
Anacreon of Teos (lyric)	about 520
Simonides of Ceos—see above—(lyric)	520-470
Pindar of Thebes (lyric)	lived 520-440
<i>Tragedy</i> began with Thespis	535
Phrynichus (tragic)	flourished about 510-480
Æschylus (tragic)	lived 525-456
Sophocles (tragic)	lived 495-406
Euripides (tragic)	lived 480-406
<i>Comedy</i> began with Susarion of Megara about	580

Old Comedy:

Cratinus of Athens (comic)	about	440	B.C.
Eupolis of Athens (comic)	about	420	
Aristophanes of Athens (comic)	flourished	425-385	
Middle comedy flourished about		390-320	
New comedy flourished about		320-250	
Menander of Athens died		291	

(Diphilus and Philemon, contemporaries of Menander.)

2. Literature: Prose.

Herodotus of Halicarnassus (history)	born	484
Herodotus at Athens (age of Pericles)	about	445
Thucydides of Athens (history)	born	471
Xenophon of Athens (history, biography, &c.)		430-350
Xenophon in Asia ("Anabasis" expedition)		401-399
Plato of Athens (philosophy)	flourished about	400-350
Aristotle of Stageira (Thrace)	lived	384-322
Aristotle, a pupil of Plato at Athens		367-347
Aristotle taught at Athens about		332-322

3. Philosophy and Science.

Thales of Miletus (philosophy and mathematics)	lived about	630-540
Anaximander of Miletus (natural philosophy)	lived about	610-547
Anaximenes of Miletus (natural philosophy)	flourished about	540
Pythagoras of Samos (philosophy)	flourished about	540-510
Hippocrates of Cos (medical science)	flourished about	460-360
Anaxagoras of Clazomenæ—Asia Minor—(philosophy)	flourished about	500-428
Socrates of Athens (ethical philosophy)		469-399
Plato of Athens (founded Academic school)		429-347
Epicurus of Athens (founded Epicurean school)		342-270
Zeno at Athens (founded Stoic school)	about	320
Aristotle at Athens (founded Peripatetic school)		335
Antisthenes of Athens (founded Cynic sect)	about	390
Diogenes of Sinope (Cynic philosopher)	lived about	412-323
[Heraclitus of Ephesus	flourished about	513
Democritus of Abdera (Thrace)	lived about	460-360]

4. Art: Architecture.

Temple of Pæstum (in Italy: Doric style)	built	sixth century.
Parthenon at Athens (Doric)	finished	438
(Ictinus and Callicrates, architects of Parthenon.)		
Temple of Artemis at Ephesus (Ionic style)		sixth century.
Monument of Lysicrates at Athens (Corinthian)		
Temple of Zeus Olympius at Athens (Corinthian)		? date

5. Art: Sculpture.

Phidias of Athens	flourished about	460-440
Polycletus of Sicyon	flourished about	452-412
Myron of Bœotia	flourished about	430
Praxiteles of Athens	flourished about	350
Scopas of Paros	flourished about	380
Lysippus of Sicyon	flourished about	330

6. Art: Painting.		B.C.
Micon of Athens	about	460
Polygnotus of Thasos	at Athens about	450
Apollodorus of Athens		410
Zeuxis—painted at Athens, &c.		424-400
Parrhasius of Ephesus	at Athens about	400
Timanthes of Sicyon	about	400
Apelles of Ionia	about	330
Protogenes of Caria	about	330-300
Nicias of Athens	about	320
Euphranor of Athens	about	335
Pausias of Sicyon	flourished about	360-330

7. Art: Music.

Terpander of Lesbos (lyre)	lived at Sparta about	700-650
Thaletas of Crete (lyre) at Sparta	probably about	640
Timotheus of Miletus (lyre)	lived	446-357
Timotheus of Thebes (flute-player)	about	330

II. ROME.

Supposed foundation of Rome		753 ¹
Monarchical rule at Rome	about	750-500
Rome became a republic about		500

1. Civil History from about B.C. 500 to 266. (*Development of Roman Constitution.*)

Struggle between Patricians and Plebeians began about		500
First <i>Secession</i> of Plebeians to Mons Sacer, and two tribunes appointed		493
Publilian Law carried (for tribunes to be chosen only at Comitia Tributa—the popular assembly, and extension of powers of Comitia Tributa)		471
<i>Decemviri</i> appointed to draw up code of laws (Laws of the Twelve Tables)	about	452
Second <i>secession</i> of Plebeians to Mons Sacer: Valerian and Horatian laws passed, with great increase of powers of Comitia Tributa		448
Lex Canuleia passed, legalizing marriage between Patricians and Plebeians		445
Military tribunes with consular power appointed		444
Censors (office of) established		443
Office of military tribunes open to Plebeians	about	400
Great constitutional struggle, Caius Licinius Stolo and Lucius Sextius being two of the tribunes of the Plebeians, elected year after year		376-366
Licinian laws carried (with abolition of the consular tribunes, and one consul, at least, henceforth to be a Plebeian)		366
Lucius Sextius—first Plebeian consul		366
Publilian laws carried (a plebiscitum, or decree of the Comitia Tributa, henceforward to bind the whole people: one censor to be a Plebeian)		339
Prætorship thrown open to Plebeians		336
Lex Ogulnia passed (offices of Pontiffs and Augurs to be shared with Plebeians)		300

Lex Valeria, de Provocatione ("on the appeal") re-enacted—for every Roman citizen to have right of appeal to the Comitia Tributa from sentence of any magistrate	300
Third secession of Plebeians to Janiculum Hill	287
Lex Hortensia carried, re-enacting the chief Publilian law, giving highest legislative power to Comitia Tributa	286
(Henceforth equality of political rights existed between Patricians and Plebeians, and Rome was a moderate democratic republic.)	

2. Conquest of Italy: History of Rome to B.C. 265.

Treaty between Rome and Carthage	508
Supposed date of taking of Rome by Etruscans	500
Etruscan power had declined, and Veii been taken by Rome by	400
Rome taken by Senonian Gauls	390
South of Etruria had become Roman territory by	375
Latin war and Roman conquest of Latium	340-338
Samnite wars and Roman conquest of Samnium	327-290
Roman disaster at the Caudine Forks	321
Truce between Rome and Samnium	304-298
Decisive Roman victory at Sentinum (in Umbria)	295
Defeat and capture of Samnite general Pontius	292
Submission of Samnites; Rome supreme in central Italy	290
Decisive Roman victory at Vadimonian Lake (in Etruria) over Etruscans and Senonian Gauls	283
Rome had become supreme in northern Italy by	283
Tarentine war began	282
Romans defeated by Pyrrhus at Heraclea	280
Romans defeated by Pyrrhus at Asculum	279
Decisive victory of Romans over Pyrrhus at Beneventum	275
Romans supreme in southern Italy, and conquest of Italy completed by	266

3. Foreign Conquest: History of Rome from B.C. 266 to 133.

FIRST PUNIC WAR	264-241
Romans take Agrigentum	262
Roman fleet (under Duilius) victorious at Mylæ	260
Hamilcar Barca in Sicily for Carthaginians	247-241
Roman fleet (under Lutatius Catulus) victorious at Ægates Islands	241
Sicily became (the first) Roman province	241
Romans rob Carthage of Sardinia and Corsica, Sardinia made Roman province	238
Romans had conquered Cisalpine Gaul by	222
Carthaginians (under Hamilcar Barca) establish their power in Spain	237-229
Hannibal takes command in Spain	221
Hannibal takes Saguntum (Roman ally in Spain)	219
SECOND PUNIC WAR	218-202
Hannibal crosses the Alps into Italy	218
Hannibal's victories at the Ticinus and Trebia	218
Hannibal's victory at the Trasimene Lake	217
Hannibal's victory at Cannæ	216
Hannibal maintained himself in Italy	218-202
Roman successes in Spain, under Publius Scipio, by	205

	B.C.
Decisive Roman victory over Hasdrubal at the Metaurus	207
Romans (under Publius Scipio) invade Africa	204
Hannibal's defeat by Scipio at Zama	202
ROMAN ARMS IN GREECE	213-197
<i>First Macedonian War</i> : Roman Alliance with <i>Ætolian League</i> ; successes over Philip V. of Macedon	213-205
<i>Second Macedonian War</i>	200-197
Decisive Roman victory (under Flaminius) over Macedonians at Cynoscephalæ; Roman influence supreme in Greece	197
Hannibal takes refuge with Antiochus of Syria	194
ROMAN ARMS IN ASIA.	
Roman successes in Greece and Asia Minor over Antiochus the Great of Syria; Roman influence supreme in Asia Minor by B.C. 188	192-188
Death of Hannibal in Bithynia about	183
<i>Third Macedonian War</i> (with Perseus of Macedon): decisive Roman victory at Pydna, B.C. 168	171-168
Macedonia made a Roman province	147
Roman successes over <i>Achæan League</i> in Greece; Corinth taken by Mummius, B.C. 146; Greece made Roman province (Achaia)	146
Kingdom of Pergamus (Asia Minor) bequeathed to Rome	133
THIRD PUNIC WAR	149-146
Siege, capture, and destruction of Carthage	149-146
Roman province of Africa	146
ROMAN ARMS IN SPAIN.	
Celtiberians of central Spain conquered by	180
Lusitania (Portugal) south of Tagus conquered by	140
Romans take Numantia (completing conquest of centre and south of Spain)	133
(Two Roman provinces in Spain—Hispania Citerior and Hispania Ulterior.)	
ROMAN LITERATURE.	
(1) <i>Earlier Poets.</i>	
Livius Andronicus (tragedies and comedies)	flourished about 240
Nævius (comedies and epic)	died about 200
Ennius (epic)	flourished 200-170
Plautus (comedies)	flourished 225-185
Terence (comedies)	lived 195-159
Pacuvius (tragedies)	flourished about 160
Accius—or Attius—(tragedies)	flourished about 140
(2) <i>Earlier Prose-writers.</i>	
Fabius Pictor and Cincius Alimentus (historians)	about 200
Porcius Cato—the Censor—(historian)	died 149
4. Decline and Fall of the Republic, B.C. 133-27.	
Land legislation of Tiberius Gracchus	133
Tiberius Gracchus murdered by nobles	132
Land legislation of Caius Gracchus	123-122
Caius Gracchus murdered in riot caused by nobles	121
Allobroges, &c., subdued in southern Gaul	125-120
Roman province ("Provincia") in southern Gaul	120
Roman war with Jugurtha of Numidia	111-106
Jugurtha defeated and captured by Marius	106
(Romans masters of north-west Africa.)	

	B.C.
Defeat of Roman armies by Cimbri and Teutones (moving towards Italy and Spain)	113-105
Great victory of Marius over Teutones at Aquæ Sextiæ (Aix)	102
Great victory of Marius over Cimbri at Vercellæ (Cisalpine Gaul)	101
Social or Marsic war	90-89
Roman franchise granted to Italian allies by Lex Julia and Lex Plautia Papiria	89, 87
<i>First Mithridatic War</i> ; Sulla defeats armies of Mithridates in Greece	88-84
<i>Civil War of Marius and Sulla</i>	88-82
Marius driven from Italy by Sulla	88
Cinna, partisan of Marius, brings back Marius; massacre of Sulla's partisans in Italy	87
Death of Marius; his son succeeds to his position	86
Sulla returns to Italy from Mithridatic war; defeat of Marians outside Rome; slaughter of Marians by Sulla's proscriptions in Italy	83-82
Sulla becomes Dictator; effects short-lived aristocratic change in constitution; suddenly resigns power	81-79
Death of Sulla	78
Pompeius Magnus becomes head of senatorial party	78
Pompey wars successfully against Roman revolt in Spain	76-71
<i>Second Mithridatic War</i> : Lucullus and Pompeius defeat armies of Mithridates and Tigranes in Asia Minor; death of Mithridates, B.C. 63	74-63
Pompey becomes Consul; Sulla's legislation annulled	70
Pompey's success against Mediterranean pirates	67
Pompey's successes against Mithridates and Tigranes; Pontus made Roman province	66-65
Syria conquered and made province by Pompey	64
Phœnicia and Palestine conquered—Jerusalem taken by Pompey	63
Pompey returns to Rome and "triumphs"	61
Cicero rises to distinction at Rome about	75
Cicero becomes Consul—puts down Catilinarian conspiracy	63
Crassus becomes Consul; his vast wealth	70
Julius Cæsar becomes leader of popular party about	70
Cæsar wars with success in Spain, B.C. 61; returns to Rome	60
<i>First Triumvirate</i> (Cæsar, Pompey, Crassus)	60
Cæsar's command in, and conquest of, Gaul	58-50
Crassus and Roman army destroyed in Parthia	53
[Parthian kingdom established about B.C. 250; conquers Bactria about 130; successes against Syria, 131.]	
Cæsar crosses the Rubicon and invades Italy; Pompey and senatorial party flee to Greece	49
Cæsar defeats Pompeian armies in Spain	49
Cæsar crosses to Greece against Pompey	48
Cæsar's decisive victory over Pompey at Pharsalia (Thessaly)	48
Pompey put to death in Egypt	48
Cæsar in Egypt; the "Alexandrine war"	48-47
Cæsar returns to Rome from Egypt	47
Cæsar defeats Pompeians in Africa at Thapsus	46
Cato the Younger's suicide at Utica	46
Cæsar returns to Rome from Africa, and "triumphs;" reforms the calendar	46
Cæsar defeats Pompey's sons in Spain at Munda	45
Cæsar returns from Spain; appointed Dictator and Imperator for life	45
Julius Cæsar assassinated	44
Marcus Antonius (Antony) assumes importance	44
<i>Second Triumvirate</i> (Antony, Octavianus, Lepidus)	43
Slaughter of "proscriptions" by Antony and Octavianus; murder of Cicero	43

	B.C.
Battles of Philippi (in Macedonia); defeat of Brutus and Cassius by Antony and Octavianus	42
<i>End of Roman Republic</i>	48

The Second Triumvirate.

Peace of Brundisium between Antony and Octavianus	40
Lepidus expelled from Triumvirate	36
Antony in the East and with Cleopatra in Egypt	36-31
Senate declares war against Cleopatra	32
Battle of Actium; Antony defeated by Octavianus	31
Deaths of Antony and Cleopatra at Alexandria	30
Egypt becomes Roman province; Rome supreme on all Mediterranean coasts	30
Octavianus master of the Roman world	30
Octavianus returns to Rome and "triumphs"	29
"Temple" of Janus shut at Rome for general peace	29
Octavianus becomes "Imperator" (Emperor) and receives title of "Augustus"	27
<i>Roman Empire begins with Augustus</i>	27

ROMAN LITERATURE.

Lucilius (satirical poet)	248-103
Lucretius (philosophical or didactic poet)	97-50
Catullus (lyrical, elegiac, and epigrammatic poet)	87-41
Varro (prose-writer on agriculture, Latin language, &c.)	116-28
Julius Cæsar (historical prose)	100-44
Sallust (historical prose)	86-34
Cicero (orations, philosophical treatises, letters)	106-48
Virgil (epic poet)	70-19
Horace (lyric and philosophical poet)	65-8
Tibullus (elegiac poet)	about 55-20
Propertius (elegiac poet)	flourished about 30
Ovid (elegiac and descriptive poet)	B.C. A.D. 43 to 18
Phædrus (poetical fabulist)	time of Augustus.
Livy (historian)	B.C. A.D. 59 to 17
Velleius Paterculus (historian)	about 20 to 30
Pliny the Elder (prose-writer on natural history, &c.)	23-79
Persius (satirical poet)	34-62
Seneca (philosophical treatises and tragedies)	flourished about 40
Lucan (historical poet)	39-65
Martial (epigrammatic poet)	43-105
Pliny the Younger (prose epistles)	about 61-105
Quintilian (writer on rhetoric)	about 40-120
Juvenal (satirical poet)	wrote about 100-110
Tacitus (historian)	lived about 55-120
Suetonius (historical memoirs)	about 70-140

ROMAN EMPIRE.

I. *Age of Augustus.*

Augustus Cæsar as Emperor	B.C. 87
Birth of Christ (really occurred)	4
Defeat of Romans in Germany by Arminius	A.D. 9
Death of Augustus	14

2. Empire after Augustus, A.D. 14-192.		A.D.
<i>Claudian Emperors</i> (four):—		
<i>Tiberius</i> (1)		14-37
<i>Caligula</i> (2)		37-41
<i>Claudius</i> (3)		41-54
Romans begin conquest of Britain		43
<i>Nero</i> (4)		54-68
Persecution of Christians at Rome		65
<i>Troubles of A.D. 68-69:</i> —		
Revolt of Galba in Spain		68
<i>Galba</i> emperor		part of 68-69
<i>Otho</i> emperor		part of 69
Battle of Bedriacum		69
<i>Vitellius</i> emperor		part of 69
<i>Flavian Emperors</i> (three):—		
<i>Vespasian</i> (1)		70-79
Destruction of Jerusalem by Titus		70
<i>Titus</i> (2)		79-81
Great eruption of Vesuvius; death of Pliny the Elder; destruction of Pompeii, Herculaneum, &c.		79
Completion of the Colosseum at Rome		80
<i>Domitian</i> (3)		81-96
Completion of conquest of Britain by Agricola		78-85
Dacian successes against Rome		86-90
<i>Five "good Emperors":</i> —		
<i>Nerva</i> (1)		96-98
<i>Trajan</i> (2)		98-117
Dacia conquered by Romans		100-106
<i>Hadrian</i> (3)		117-138
Great revolt of Jews suppressed		131-136
<i>Antoninus Pius</i> (4)		138-161
<i>Marcus Aurelius</i> (5)		161-180
Marcomannic War (German attacks on Empire)		165-180
Oriental plague scourges Roman Empire		166
<i>Commodus</i> emperor		180-192

3. Empire from A.D. 192 to 285.

Period of Transition and Military Despotism.		
<i>Septimius Severus</i> emperor		193-211
Severus in Britain (died at York, 211)		208-211
<i>Caracalla</i> emperor		211-217
(Roman franchise extended to all free inhabitants of the empire.)		
<i>Alexander Severus</i> emperor		222-235
(Parthian Empire succeeded by new Persian Empire.)		
<i>Maximinus</i> (a German) emperor		235-238
<i>Decius</i> emperor.		249-251
(Goths appear in force in Roman territory.)		
<i>Valerian</i> emperor		253-260
(Franks invade Gaul; Alemanni move over Danube and Rhine; Goths attack Greece and Asia Minor; Persians invade Syria; Valerian defeated and slain by Persian king Sapor.)		
<i>Aurelian</i> (a Pannonian) emperor		270-275
(Goths and Vandals driven out of Pannonia; Alemanni, &c., repulsed from Italy; Dacia surrendered to Goths; Zenobia, Queen of Palmyra, defeated and brought to Rome.)		

<i>Probus</i> (a Pannonian) emperor	A.D.
(Barbarians defeated on Rhine and Danube.)	276-282

4. *Empire from A.D. 285 to 337.*

<i>Diocletian</i> (a Dalmatian) emperor	285-305
(Empire divided under four rulers for administration; City of Rome virtually ceases to be capital, the rulers residing on or near frontiers for defence against barbarians.)	
(During <i>third century</i> , A.D., Roman Empire became largely barbarian in population, chiefly by influx of German tribes into army and as settlers; political system becomes that of Oriental sultanism; the senate practically disappears; oppressive taxation does much mischief; great advances made by Christianity and the church established as a power within the state.)	
<i>Constantine the Great</i> emperor	306-337
(Military power of "Legati" (Viceroys) separated from civil authority.)	
Christianity established as state-religion	324
Byzantium (Constantinople) capital of empire	330
[For progress of Christianity and the early Christian Fathers see text of work above.]	

5. *Empire from A.D. 337 to 395.*

<i>Julian</i> (the Apostate) emperor	361-363
<i>Valentinian I.</i> emperor	361-375
(Conflicts with barbarians; Alemanni driven from Gaul.)	
(In <i>fourth century</i> , A.D., Goths (Ostrogoths and Visigoths) become powerful; Gothic kingdom of Hermanic on Danube; Goths partly Christianized by Ulfilas.)	
(Huns from Asia become formidable; attack the Goths in south-east Europe.)	
<i>Valens</i> , emperor of eastern part of empire	364-378
(Goths allowed to settle south of Danube; Valens killed in battle near Adrianople by Goths, A.D. 378.)	
(Goths spread westwards to Italy; enter Roman army in large numbers.)	
<i>Theodosius</i> emperor (of whole empire, 392-395)	378-395
Peace made with Goths	382
Submission of Theodosius to St. Ambrose	390
(Formal end of Paganism; worship of heathen gods strictly forbidden.)	

6. *Empire from A.D. 395 to 476.*

Empire divided into <i>Eastern</i> and <i>Western</i>	395
(Stilicho, a Vandal commander of Roman legions in Britain against Picts and Scots, and on Rhine frontier repulses Suevi and Alemanni.)	
<i>Alaric</i> , King of Visigoths, defeated in Italy by Stilicho	403
Stilicho defeats host of barbarians under Radagaisus in north of Italy	405
Death of Stilicho	408
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